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St. Joseph of Arimathea at Glastonbury

OR

The Apostolic Church of Britain.

By the Same Author

Glastonbury "The Mother of Saints" —Her Saints A.D. 37—1539.

Second and Enlarged Edition.

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St. Joseph of Arimathea at Glastonbury

OR

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Almighty, everlasting God, Who didst entrust Thy most blessed servant, Joseph, to take down the lifeless body of Thine Only-Begotten Son from the cross, and to perform the due offices of humanity, hasten, we pray Thee, that we who devotedly recall his memory, may feel the help of Thine accustomed pity, through the same, Our Lord. Amen.

The Glastonbury Hymn.

And did those Feet in ancient time
Walk upon England's mountains green ?
And was the Holy Lamb of God
On England's pleasant pastures seen ?
And did the Countenance Divine
Shine forth upon our clouded hills ?
And was Jerusalem builded here
Among those dark Satanic mills ?

Bring me my bow of burning gold !
Bring me my arrows of desire !
Bring me my spear ! O clouds unfold !
Bring me my Chariot of Fire !
I will not cease from mental fight :
Nor shall my sword sleep in my hand
Till I have built Jerusalem
In England's green and pleasant land.

WILLIAM BLAKE, 1757—1827.

This hymn, which is founded upon the Glastonbury Tradition was specially loved and commended to his people, by His late Majesty, King George V.

ST. MARY'S CHAPEL, GLASTONBURY ABBEY
(West Side),
built in 1184—1186 after the great fire on the site of St. Joseph's Wattle Church.

St. Joseph of Arimathea at Glastonbury

DA
690
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OR

THE APOSTOLIC CHURCH OF BRITAIN

By

The Rev. LIONEL SMITHETT LEWIS, M.A.

VICAR OF GLASTONBURY

Author of "Glastonbury, 'The Mother of Saints'—Her Saints A.D. 37—A.D. 1539."

SIXTH AND MUCH ENLARGED EDITION

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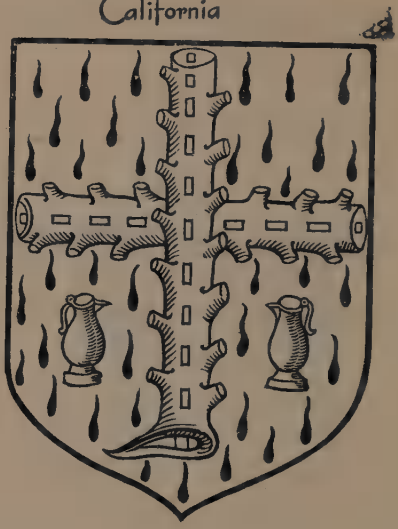

The Arms[1] accredited by Mediæval Heralds to St. Joseph of Arimathea, much used by Abbot Bere on his buildings. They represent a cross of the Holy Thorn between the two cruets traditionally buried with St. Joseph, one with the sweat, and one with the blood of Our Lord. v. p. 60.

1 Copied from the black-letter "Life of Joseph of Armathia" by Richard Pynson A.D. 1520.

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Original Preface for Critics 1922

THIS BOOKLET is written afar from great libraries, with little time at the author's disposal. It is, as said in the text, an attempt at a popular statement for lovers of our Island Church, for the inhabitants of Glastonbury, and for visitors on pilgrimage there, of some of the grounds for the world-wide belief in the traditions that haunt this place. Even so, one dares not hope that it may escape being torn by critics. Critics do a considerable amount of good, perhaps even those more extreme ones who have called themselves "higher." The course of "higher criticism" is a recognised thing. They unite in destruction of the quarry. This is their great gift. It is when they come to construction that they fall out, and begin to devour each other. Once destructive criticism starts, it had better have its course. It is like measles or scarlet-fever. For when the critics have sufficiently eaten up each other like microbes, the patient often recovers and is better for the attack. It was on these grounds that that great scholar and saint, Bishop Ellicott, of Gloucester and Bristol (R.I.P.) bade me as a young man possess my soul in peace under the attacks of higher criticism. And I gave him more than canonical obedience, and have done so ever tince

Some of these folk must try and eat the heart out of every beautiful tradition, and get into its kernel themselves. The only thing to do is to put them at their true value. And so I say: "Let them tear." Let us possess our souls in patience. No doubt to their own satisfaction they will tear most of our authorities to pieces. But there is such a thing as cumulative evidence, and one hopes that even to the critic, amid the havoc that he will work on this poor booklet, there may remain just a residuum of evidence that there is some real authority for what every branch of the Church has

believed—that the British Church was founded by the Disciples of Christ. And the rest of us can rejoice in peopling this Island, and Glastonbury in particular, with the individual Saints named. After all, what is the sum total of what critics are doing about every tradition? Finding out who is the first man who wrote them down. This is interesting and useful work. But why not stop there? To say that that first writer **must** have invented what he wrote, and was assuredly actuated by vanity or greed, is as damning as to say that no one is honest. And what becomes of all the mass of knowledge handed down at the winter's fireside when writing was scarcely known? It merged in writing. It did not perish. Tradition is often most exactly true even in details, as witness the discovery of the roots of a most gigantic oak tree on the very spot pointed out as where the oak stood under which St. Augustine preached to Ethelbert. And the finding of an arrow embedded within the oak against which St. Edmund was said to be martyred, is another instance.

LIONEL S. LEWIS.

The Vicarage, Glastonbury,
July 19th, 1922.

Postscript, 1937.

As the years roll on, they convince me more and more of the truth of Ancient Traditions. Details cannot be insisted on. But there is far more likelihood of substantial truth in a really ancient wide-spread Tradition than in very much written history. In the latter, events and people are coloured by the one mind that writes about them. Ten people may give ten different accounts of the same person or event. But a really ancient wide-spread Tradition is corrected and kept in bounds by the multitudinous sources, from which it springs.

L.S.L.

St. Patrick's Day,
March 17th, 1937.

Preface for the Sixth Edition 1937

A short answer to Dean Armitage Robinson's "Two Glastonbury Legends."

Since the 1st Edition of this little book appeared in July 1922, there appeared another little book in 1926 called "Two Glastonbury Legends" by the late Dean of Wells, Dr. J. Armitage Robinson, depreciating the Glastonbury traditions. In the Foreword of the 2nd Edition of my "Glastonbury, the Mother of Saints—Her Saints, A.D. 37—1539" I answered that attack in some nine pages, and the press supported me. But by many, who never read that answer, the dismissal of the Glastonbury Traditions as unhistorical by so learned a writer, with so much to his credit, has been acquiesced in without any further investigation. It does not occur to them that it was the beginning of the failure of his great power, and his judgment. So, perhaps it is time in a much shorter space briefly to say a word on the subject in this edition of this book. Practically the whole of Dr. Robinson's material was culled from the learned Archbishop Ussher's Chapter on Glastonbury in his Latin book "Britannicarum Ecclesiarum Antiquitates" where the Archbishop sets forth dispassionately what he has collected. Dr. Robinson's conclusions were his own. He constantly alleged interpolations in William of Malmesbury's "De Antiquitate Glastoniae" without producing any evidence. If he had produced a MS. with passages in a different writing we would accept it. William of Malmesbury wrote three great historical books 1. "The Acts of the Bishops of Britain," 2. "The Acts of the Kings of Britain," and 3. "Of the Antiquity of Glastonbury." The first two of these books were given forth about A.D. 1125, the 2nd and 3rd editions of them between 1138 and 1140. His book on Glastonbury was written between 1129 and 1139. The Acts of the Kings, one of the earlier books, while saying "The Church of Glastonbury did none other hands make, *but actual disciples of Christ built it*," also says the following: "There came therefore by the sending of Eleutherius preachers to Britain, the effect of whose work will last for ever, *though their names have perished through the long neglect of time.*" (It is perfectly clear that William here refers to two Missions, one by the actual disciples of Christ, the other some 100 years after by nameless missionaries from Rome, in the time of Eleutherius). Because of his works on the Kings, and the Bishops, the Monks of Glastonbury then invited William of Malmesbury to come there and write his book on Glastonbury. He went, and stayed there, actually becoming an adopted brother, and, it is said, precentor. There he had the advantage of Glastonbury's wonderful library,

he learnt their traditions, and he saw the buildings and ornaments and pilgrimages. When, therefore, he wrote his De Antiquitate Glastoniae we are not surprised that he can give the names of Dyfan (or Deruvian) and Fagan as Eleutherius' great preachers. In William of Malmesbury's earlier "Acts of the Kings," he had also said "*If the Apostle Philip preached to the Gauls, as Freculphus says in the fourth chapter of his second book, it may be believed that he cast the seed of his doctrine across the sea as well.*" In his book on Glastonbury (written after he went there), he tells us that St. Philip "*preaching, as Freculphus said to the Franks in the fourth Chapter of his second book, . . . chose* 12 *from among his disciples, and sent them unto Britain to bring thither the good news of the Word of Life. . . . Their Leader, it is said, was Philip's dearest friend, Joseph of Arimthea, who buried the Lord.*" Here too again he simply gives further details and definite statement to what he had clearly earlier said might naturally happen. It is scarcely credible that the Dean regarded these statements as antagonistic to the earlier ones, instead of a development naturally resulting from greater opportunities of knowledge, and that without any attempt at evidence he condemns them as interpolations.

Space only permits a reference to the late Dean's trump card. Archbishop Ussher quotes the reminiscences of a certain William Goode, a Jesuit priest in exile who served as a boy of 8 in the Olde Church at Glastonbury, and was of the ripe age of 12 when the Abbey fell. William Goode speaks of tablets of brass, chapels, crypts, crosses, arms, the feast of St. Joseph for six days in August to perpetuate Joseph's memory, but adds that "none of the monks even knew the exact position of this holy sepulchre, or described it." And he refers to another tradition that St. Joseph was buried at Hamdon Hill (some 20 miles off). The Archbishop had just quoted from the Royal Archives in the Tower of London a licence from Edward III. in 1345 to John Blome of London to go to Glastonbury and dig for the body of St. Joseph if the Abbot and Monks permit. We know that right away in an East Anglican Convent a chronicler in 1367 records "the bodies of St. Joseph of Arimathea and his companions were found at Glastonbury." We know that St. Joseph's remains were placed in a tomb, the base of this shrine at the East end of the Crypt of St. Mary's, and the whole chapel came to be called indifferently St. Joseph's or St. Mary's. To "go to St. Joseph of Aramathee" was to go on pilgrimage to Glastonbury. In the 15th century the crypt had to be dug out further westward to provide ample access to the shrine. In an early printed book John Pynson records 12 miracles of healing before it in 1502. William Goode was for a time Rector of Middle Chinnock near Hamdon Hill, and there he doubtless learnt the otherwise unknown claim (probably St. Joseph went there) that

St. Joseph was buried there. The exact spot at St. Mary's, Glastonbury where St. Joseph's body originally lay is uncertain. We only know approximately. But the exact spot of his burial has nothing to do with the question of his coming. This flimsiest of evidence, the babbling of this poor old exile, the Dean would actually place against the history, the traditions, the cult, the shrine, the feast, the pilgrimages, the statue, the claims of miracles, and the whole atmosphere of the place, and the place names! And after all, had William Goode another motive? The monks still hoped to return. Had the monks buried treasure? Did he fear desecration? The tomb into which St. Joseph's remains were moved in 1345, which became the base of his shrine we now know was still there in June 1662, because the learned John Ray saw it and mentioned it in his diary as being in the ruined chapel at the end of the Church. Therefore, the most that any conversation of monks heard by this child of tender years, meant, was that the speaker did not know the exact spot where the body was first buried and was dug up. Even if the monks did not know, which was quite doubtful, it has no bearing at all on the important question—"*Did St. Joseph come here?*" After all, any monks who counted, ought to have known what we know, seeing that the statement of Melchinus or Maelgwyn was in their own library, that St. Joseph was buried somewhere in or near the southern angle (corner) of the Chapel of St. Mary, "in bifurcata linea." Archbishop Ussher who quotes this, gives two slightly different readings, which leave it, as Dean Armitage Robinson quoting it wrote to me on September 21, 1921 "a very old puzzle" as to whether St. Joseph was buried in the corner, or angle, of a bifurcated line of the Chapel, or near the south corner in a bifurcated linen garment, "perhaps shaped like a chasuble."

P.S.—I wish to express my very grateful thanks to Sir Charles Marston, F.S.A., who has done so much to assist the discoveries at Jericho and Lacish, for the persistent encouragement that he has given to me in my researches into Glastonbury's earliest Christian Traditions.

To the Reader.

Of the First Edition.

The AUTHOR hopes that this little compilation may awaken and stimulate interest in the history of the British Church, and of Glastonbury. He wishes that he could have had more opportunity than time and place have permitted to consult originals. He is indebted to many authors for their transcriptions and translations, but he wishes especially to avow his debt to the Rev. R. W. Morgan's "St. Paul in Britain," which he commends as a starting point to those who want to begin to look into the matter.

The Vicarage, Glastonbury. July 19th, 1922.

Of the Second Edition.

The first Edition of this little book was written in response to requests from many of the visitors whom the Author is constantly meeting in his church. It was practically sold out in about six weeks. He is therefore issuing this larger Edition setting out some of the early traditions which haunt this place, as well as extra corroborative evidence from all branches of the Catholic Church. He hopes that it may kindle a passionate love for "the first Church in the Kingdom," "the chief dignity of my (Edgar's) realm," "The Secret of the Lord," "The Mother of Saints," "The Second Rome," "The Bethlehem of Britain," and that many a soul may find solace there.

The Vicarage, Glastonbury. Feb. 28th, 1923.

Of the Third Edition.

The excuse for a Third Edition must be that the Second Edition of 3,000 has gone in 12 months.

The Vicarage, Glastonbury. May 24th, 1924.

Of the Fourth Edition.

The excuse for a Fourth Edition must be that 9,000 copies have been sold in five years, and that I am still inundated with correspondence on the subject from all over the world.

The Vicarage, Glastonbury. August 22nd, 1927.

Of the Fifth Edition.

Fourteen thousand copies have been sold, and constant demands from this country, the Dominions, and America, have lured the author into launching another 5,000.

The Vicarage, Glastonbury. June 17th, 1931.

Of the Sixth Edition.

Further corroboration still comes, new straws always pointing in the same direction. So we shall launch another 5,000 copies, making 24,000 in all. As it will be about five times as big as the 1st Edition we are at last bound to add a little to the price.

St. Joseph of Arimathea at Glastonbury

OR

The Apostolic Church of Britain.

GLASTONBURY has been successively previously called Ynnis-witrin, Isle of 'Avilion' and Isle of Avalon. John Harding in his Chronicle (temp. Edw. IV.) says that it was also constantly called Mewtryen or Mewtryne.[1] But the well-known names are Ynnis-witryn, Avalon, and Glastonbury. Ynnis-witryn is generally supposed to be Crystal or Glassy Isle; Isle of Avilion, Isle of departed spirits; Isle of Avalon, Isle of Apples; the latter being a Saxon corruption of Avilion. And certainly the place excels in apples. It is not strictly correct to pronounce the 't' in Glastonbury, and it has often been spelt Glassenbury. If the usual interpretation of Ynnis Witryn, Glassy or Crystal Isle be accepted, the en in Glassenbury may well be ynnis or ennis, and Glassen a muddled corruption of Ynnis (Isle) Witryn (crystal), with the Saxon 'bury' or borough tacked on. Such jumbles of different languages do take place in English place names. For instance some three miles from Glastonbury are West Pennard, and West Pennard Hill. Pen means hill, and ard means hill, and so when we say West Pennard Hill we are using three languages to call it West Hill Hill Hill. So that the explanation just

1 It is rather interesting that Melchinus Avalonius, a prophet, poet, historian, and astronomer (Maelgwyn of Avalon) was called Meuin. He flourished about 560. Pitsaeus names three books of his (1) of British antiquities; (2) of the Acts of the Britons; (3) of the round table of King Arthur. (Aetas 60, 560, N. 50). V. later pp. 59–60 and 100.

offered of the name Glastonbury is not impossible. But quite different explanations are offered. A plausible one is set forth by Dr. C. R. Davey Biggs in his Ictis and Avallon (where he attempts to shew, that Avalon is also the celebrated Ictis, and he attributes all three names Ynnis Witryn, Avalon, and Glastonbury as derivatives from persons all members of one ruling family. He derives the name Avalon from the King Avallach, Apallach, Aballac, Avalloc of the Grail stories and early historians,[1] the contemporary of St. Joseph; Witryn from Gwytherin, latinized as Victorinus, a descendant of Avallach; and Glastonbury from Glast a contemporary of King Arthur, and another descendant of Avallach.[2] Many others have derived Glastonbury from the borough of the Glastings, the descendants of Glast. Be these theories as they may, "The Mother Church of the British Isles is the Church in Insula Avallonia, called by the Saxons 'Glaston,'" wrote the learned Archbishop Ussher. "It is certain that Britain received the Faith in the first age from the first sowers of the Word. Of all the churches whose origin I have investigated in Britain, the church of Glastonbury is the most ancient," wrote Sir Henry Spelman in his "Concilia," and again he wrote in the same work:[3] "We have abundant evidence that this Britain of ours received the Faith, and that from the disciples of Christ Himself, soon after the Crucifixion of Christ." Robert Parsons, the Jesuit, in his "Three Conversions of England"[4] admits that "The Christian religion began in Britain within 50 years of Christ's ascension." His co-religionist, the very learned Alford, in his Regia Fides[5] says: "It is perfectly certain that, before St. Paul had come to Rome, Aristobulus was absent in

1 V. pp. 32, 37 and 38.
2 V. pp. 37 and 38.
3 P. 1 of the folio edition. See later p. 55–56.
4 1st under St. Joseph, 2nd under Fagan and Dyfan, 3rd under St. Augustine. Vol. 1., p. 26
5 Vol. 1., p. 19.

Britain." The discreet Fuller goes so far as to say: "If credit be given to ancient authors, this church of Glastonbury is the senior Church of the world." "Britain," wrote the erudite Polydore Vergil[1] "partly through Joseph of Arimathea, partly through Fugatus and Damianus, was of all kingdoms the first that received the Gospel." Polydore Vergil, had special access to sources of the Glastonbury story. He was Prebendary of Brent in Wells Cathedral, and Archdeacon of Wells, six miles from Glastonbury. In 1504 he was actually enthroned Bishop of Bath and Wells as proxy for his foreign non-resident kinsman, Adrian de Castello, and acted for him. He was very critical. He rejected the stories of Brute, and Arthur, and despised Geoffrey of Monmouth. But he believed in the story of St. Joseph. He was a very liberal-minded man. In 1547 he signed a declaration in favour of the Communion in both kinds. He was born at Urbino in Italy about 1470. He came of a literary family for four generations. One brother was a Professor of Philosophy at Pavia, another, Jerome, was a London Merchant. He himself after studying at Bologna and Padua, and acting as Chamberlain to Pope Alexander IV. 1492–1498 came to England as Sub-Collector of Peter's Pence, and for some time he led a literary life in London, and Henry VII. asked him to write an English History. Such was Polydore Vergil who bore the above testimony. The testimony of a learned Italian steeped in English history, resident in England, well-versed in the lore of Glastonbury, that England was the first country to receive the Gospel is particularly valuable.

The Venerable Bede, writing about A.D. 740 says:[2] "The Britons preserved the Faith which they had received under King Lucius uncorrupted, and continued in peace and tranquility until the time of the Emperor Diocletian." That the Venerable Bede does not

1 Lib. II.
2 Lib. 1. Cap 4.

refer to St. Joseph is not surprising. Neither does he refer to St. Patrick. It may be pleaded that he was born, and lived in the North. This would give more reason for his ignorance of St. Joseph than of St. Patrick, for the North owed so much to St. Patrick. Therefore the two silences rather drive us to Professor's Stokes' explanation (Ireland and the Celtic Church, p. 29 note) "In presence of this notice" (Cummian's reference to St. Patrick in A.D. 634 in his letter to the Abbot of Iona where he calls him 'St. Patrick, our Pope') "the silence of St. Bede about St. Patrick is of no account. He was intensely Roman, and despised the Celtic and Patrician party in England and Ireland alike." Bede's silence about St. Patrick must have been purposed. Very probably therefore that about St. Joseph was. And it helps us to realize how the memory of a great and flourishing Celtic Church was buried beneath the waves of heathen Saxon and Danish ravages, and the Romanizing Norman influence until it was revived in the reign of Henry II. by attention being drawn to Glastonbury and her two great stories by the discovery of the body of King Arthur.

Above are at random a number of quotations from recognised authorities of the immense antiquity and apostolic origin of our National Church, and of Glastonbury as being the Mother Church of the Island. It will be noticed that two distinct events are spoken of:—

(1) **The foundation of the Church in England by the disciples of Christ.**

(2) **The acceptance of Christianity by the British nation under good King Lucius (Lleiver or Lleufer Mawr) about A.D. 179.**

Britain was the first of all Nations to accept Christianity as its national religion. Few people realize that this is why the British King is called

"Our Most Religious King." There remained for the French King the title "Most Christian King," and for the Spanish "Most Catholic King." We have too much forgotten our great inheritance, which was so firmly defended by our British Archbishop and Bishops in the days of St. Augustine.[1] How many Britons realize that the superior dignity and antiquity of our national Church has been decided by Church Councils? It was never disputed till in 1409 when, for political purposes, it was called in question by the Ambassadors of France and Spain, and then thrice over our claim was asserted at the Councils of Pisa in 1409, Constance in 1417, Sienna in 1424, and Basle in 1434, and never disputed again. It was there contended that the Churches of France and Spain must yield in points of antiquity and precedence to that of Britain, as the latter Church was founded by Joseph of Arimathea immediately after the Passion of Christ ("statim post passionem Christi.") There is a rare quarto giving the pleadings at the Council of Constance.[2]

Archbishop Ussher[3] recording the claims put forth by the English Church at these Councils specifically says that St. Joseph's burial at Glastonbury and the donation of the XII Hides by King Arviragus to him was the base of the claims.

Let us now state some of the early Traditions of Glastonbury.

Tradition of St. Joseph of Arimathea.

It is not too much to say that the site of St. Mary's Church in the Abbey grounds at Glastonbury

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1 Bede's Ecc. Hist. Bk. 2. Cap, 2, and Spelman's Concilia p. 108.

2 "*Disputatio super Dignitatem Angliæ et Galliæ in Concilio Constantiano.*" *Theodore Martin, Lovan,* 1517.

This book was printed through the influence of Sir Robert Wingfield, the English Ambassador to the Emperor Maximilian. (Cressy's Church Hist. of Britain Lib. II. p. 20). V. pp. 34–35.

3 Archbishop Ussher also refers to the two MS. transcripts of the Council of Constance, one in the Royal Library, another formerly the property of Cardinal Peter Bembi, in the private library of D. Henry Wotton. Ussher. Cap II.

is the site of the first known above-ground church in the world. The present ruined Norman Church stands on the same site, as the ancient Celtic Wattle Church which all tradition and history say was built by the Disciples of Christ. There was probably no other above-ground church in Rome than the Titulus till the time of Constantine the Great, when the Empire followed him in becoming Christian about A.D. 326. It is interesting to note the claim that this Titulus,[1] or Hospitium Apostolorum, or Palatium Britannicum was the abode of Rufus Pudens, the Roman noble, who married Claudia Britannica, the most cultured woman in Rome, apparently the daughter of the British King, Caractacus, and sister of Linus, Bishop of Rome.[2] On the site of this house where St. Paul probably lived with the British Royal Family in exile, and from which he was probably martyred, is now a church dedicated to St. Pudentiana, one of the martyred daughters of Pudens and Claudia. Pudens died, martyred, A.D. 96, and Claudia, who survived him one year, is said to have given the Titulus to be a Home of the Faithful, afterwards between A.D. 100–109 to become a Christian Church. This, as I shall show, is later than the date ascribed to the founding of St. Joseph of Arimathea's wattle church at Glastonbury. So it is not too much to say that the site of St. Mary's, Glastonbury, is the site of the earliest known above-ground church in the world. It is very interesting to note how the ancient

1 This "most ample house" with its baths named after Timothy and Novatus, two of Rufus' and Claudia's children, built on Viminalis Hill became first a place where their daughter Praxedes hid martyrs, then a hospice for pilgrims from the East, and under Pope Evaristus (A.D. 100–109) a Church, and was called Pastor's, probably after Pastor Hermas, who wrote of them. Baronius expressly calls St. Timothy a disciple of St. Peter and St. Paul. (Vol. 2. Sec. 56, p. 47). Pastor Hermas says that all four children, Timotheus, Novatus, Praxedes, and Pudentiana were instructed by preaching of the Apostles. Baronius Vol. 2 Sec. 8—148.

2 Bishop, A.D. 69, martyred A.D. 90. Baronius. Vol. 1, p. 778. In p. 737, he quotes Epiphanius as saying that SS. Peter and Paul were both Bishops in Rome, (possibly the former presided over a Jewish, and the latter over a Gentile congregation) and that Linus succeeded them.

GLASTONBURY ABBEY CHURCH RUINS

Looking Westward from King Edgar's Chapel (in the foreground), through the Choir and Nave and shewing St. Mary's Chapel in the extreme West, on the jealously preserved site of St. Joseph's Wattle Church of St. Mary.

The railed space is the High Altar, before which the great Pilgrimages take place.

British Royal Family was intimately connected with the earliest apostolic Church, both in exile at Rome, and in Britain, where they fostered it.

The Roman poet Martial shews that Claudia Rufina was British.[1] "Since Claudia wife of Rufus comes from the blue-set Britains, how is it that she has so won the hearts of the Latin people?" He then praises her beauty and that of her three children as greater than that of Greeks and Italians. It is interesting that he speaks of Rufus as her "holy husband." In an earlier epigram he had written, "The foreign Claudia marries my Rufus Pudens." Martial was born in Bilbilis in Spain, and went to Rome A.D. 65. He wrote the above poem about A.D. 68. About the same time St. Paul links together the name of Pudens, Linus, and Claudia with Eubulus in his greetings to St. Timothy from Rome. (2 Tim. iv. 21). In Romans xvi. 13 he sends greetings from Corinth to "Rufus chosen in the Lord, and his mother, and mine," and in verse 10 he had sent greetings "to them which are of Aristobulus' household." I will hazard the guess that Aristobulus and Eubulus may be the same person. Eubulus means "prudent" or "well-counselling," and Aristobulus means "best counsellor." Eubulus may have been his right name, and Aristobulus a pet name, with a play upon the words. A Pudens, servant of the Emperor Claudius is named among the sepulchral chambers of the Imperial household. It is a matter too of interest that the name of Pudens is also in the well-known Latin inscription on a stone discovered at Chichester, which narrates that Pudens son of Pudentinus gave a site there for a Temple to Neptune and Minerva. The inscription also bears the name of the Emperor Tiberius Claudius, who died in A.D. 37. This would be before the conversion of Rufus Pudens,

1 He calls her "Claudia peregrina et edita Britannis" Martial 13 B. XI. 53. (Foreign Claudia native of the Britains).

and the dates fit in well. Baronius tells us that Rufus the Senator received St. Peter into his house on the Viminalis Hill in the year A.D. 44."[1] He was apparently a Christian then before receiving St. Peter. If he be the Pudens of the Chichester inscription he was apparently converted between these two dates. Was Rufus Pudens the Roman converted in Britain? Was it he who first brought Christianity into the British Royal family, when or before he married Gladys, soon by an easy transition to become Claudia? It is a fascinating question.

It seems that our early British Church was founded by St. Joseph of Arimathea, that then St. Simon Zelotes the Apostle came, and was martyred, and then St. Paul sent Aristobulus, said to be the brother of St. Barnabas, and thought by some to be of the family of Herod, to be our first Bishop, and that he, too, was martyred. And I think that it is indisputable that St. Paul himself came and taught in Britain; and it is stated, but on less ancient authority, that St. Peter came.[2] Some think that as a result of these early efforts, when Caractacus and his family went to Rome as prisoners A.D. 51, his sister Gladys, his daughters, Gladys (who, in compliment to the Emperor Claudius is said to have taken the name Claudia on her marriage to Rufus Pudens), and Euergen,[3] and Linus his son were already Christians; but Caractacus and his

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1 Baronius Annales Sec. 61. f. 365. (2) Those who wish to study more closely the question of Rufus Pudens, Claudia, Linus, St. Pudentiana, and St. Timothy, should refer to Ussher, Brit. Eccl. Antiq. p. 19. Archdeacon Williams' "Claudia and Pudens," the Rev. R. W. Morgan's "St. Paul in Britain," in which the matter is fully treated, and Conybeare and Howson's Life and Epistles of St. Paul, Vol. II. pp. 581 and 582, and 594 and 595, and Baronius's Annales Ecclesiastic. Vol. 1, p. 228 re Vol. 2 Sec. 56 p. 64. Sec. IV, and V. pp. 111–112, Sec 1 and II. pp. 148 and 150.

2 The great rival Abbeys and Churches of Glastonbury and Westminster were both dedicated to St. Peter and St. Paul. The one at Glastonbury was built on to the east end of St. Mary's, the Olde Churche. One was the Church of the Celtic and the early Saxon dynasties, the other of the later Saxon.

3 St. Eurgen of Caer Salog (Salisbury) and of Llan Ilid, Glamorganshire (vide page 69 and 79) was the first British female saint.

aged father Bran,[1] who had become an Arch-Druid, were unconverted, probably through troubles of State and War. The Welsh Triads say that Bran was baptized in Rome in A.D. 58 by St. Paul.[2] When they came back they were Christians, and thenceforth fostered and protected in Siluria or South Wales the Christian Church.

Bran returned to Britain before Caractacus, A.D. 58, very probably as a missionary.

Bran Vendigaid, or the Blessed, was a very remarkable personality. The Welsh Triads not only speak of him as one of the introducers of Christianity[3] but together with Prydain and Dyfnwal as the three who consolidated elective monarchy in Britain. The Triads call the descendants of Bran one of the Three Holy Families of Britain.[4]

All the earliest traditions of Glastonbury circle round St. Joseph. Its name, the Secret of the Lord, probably comes from his having buried the Holy Grail there, and his being buried there with the two phials with the Blood and Sweat of our Lord.[5] The Church of St. Mary on the site of the ancient wattle church is ever locally called "St. Joseph's Chapel."

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1 That Tacitus does not mention Bran being taken prisoner is not a great obstacle. He may have been, but unknown to him, or Bran may well have joined his son, after the latter was given his life, and freedom to live in Rome.

2 Bp. Edwards of St. Asaph's Landmarks in the history of the Welsh Church, p. 2. The date given by the Triads is impossible. St. Paul did not go to Rome till A.D. 62. The date 58 is probably the date of the baptism, and the Apostle's name an addition. The Triads hail from the book of Caradoc of Llancarvan, who died in 1156, but most of the events in them refer to the 6th Century. And some must be older than that, e.g. one speaks of Glastonbury, Llan Iltud and Ambresbury as the three principal Choirs of Britain, but Ambresbury fell in the 6th Century.

3 Triads, 18 and 35, 3rd Series. Myvyrian Arch., Vol. 2.

4 Bran is stated to have returned mortally wounded from his punitive expedition to Ireland, and ordered his companions to carry his head to be buried in the White Hill, London (where the White Tower now stands), as a protection against future invasions, and there it remained till, some 500 years later, King Arthur had it removed. v. Mabinogion.

5 For the story of his bringing the two phials v. pp. 59–60. The Holy Grail is supposed to have been buried near Chalice Well, on Chalice Hill, whence their name. For the name "Secret of the Lord," v. later pp. 33 and 95.

Tradition still shows there Wyrrall or Weary All Hill, on which St. Joseph and his eleven tired companions are said to have rested on their first landing, for Glastonbury was an island in those days.

It is generally assumed that St. Joseph arrived at Weary All by water. But it would have been probably equally possible for him to have arrived there at low tide on foot by the ancient Causeway from Street, crossing the Brue by the Pons Perilous, or Pomparles Bridge,[1] from which some five centuries later King Arthur is said to have thrown away his famous sword Excalibur forged at Glastonbury. The only link which suggests arriving from the main land is a lingering tradition that St. Joseph founded a cell at Crewkerne on his way to Glastonbury. Of course that may have been on some return journey from or to Glastonbury some years later. And the founding of a cell suggests this. Some hermit may have settled there. Very probably a very ancient figure with a staff on the outside of Crewkerne Church which probably came from a Church previous to the beautiful gothic one there now, may be that of St. Joseph. The late Alderman John Morland, of Glastonbury, a very sound antiquary, found a corduroy road, at least as old as the Romans, parallel to the present road from Street. But besides the possibility of arriving at Weary All direct by water, or coming on foot from the mainland there is yet another possible theory full of interest and romance. The antiquary, Eyston, in 1714 in "A little Monument to the once famous Abbey and Borough of Glastonbury," published by Hearne in 1722, narrates some traditions (some of them rather vague and inaccurate) which he had gathered from the Landlord of an inn, probably the Pilgrims' Inn or George, who rented a large part of the Abbey enclosure. One of these traditions was "That St. Joseph of Arimathea landed not far from the town, at a place where there was an oak planted

1 V. p. 47 note.

in memory of his landing, called *The Oak of Avalon*; that he and his companions marched thence to a Hill, near a mile on the south side of the Town, and there being weary rested themselves, which gave the Hill the name of Wearyall Hill, that St. Joseph stuck on the Hill his staff, being a dry hawthorn stick, which grew, and constantly budded and blowed upon Christmas Day." The mere mention of "*The Oak of Avalon*" awakens the deepest interest. There still linger two ancient trees called "*The Oaks of Avalon.*" They are also called Gog, and Magog. They are almost the last remains of an ancient Druidic Grove at the foot of Stonedown (a name which bespeaks its Druidic use).[1] From them ran also an avenue of oaks which led towards the Tor. This Grove and Avenue were shamefully cut down about 1906 to clear the ground of a farm! The trees were immense. They were all sold to Messrs. J. Snow & Son, timber merchants of Glastonbury. Mr. Curtis of that firm remembers five boys standing in one of them called Magog when he was a boy. The real Magog was cut down and so probably was the real Gog. Magog was 11 feet in diameter, and more than 2,000 season rings were counted. Besides the two trees still called Gog and Magog by an ancient narrow road, now a lane, there are the remains of five other immense oaks. The biggest of all (possibly the real Gog) is cut down and prone on its side, and looks from the road across a field something like a shed. In hedges of fields there are two other giants just dragging out the last flicker of life, and there are fragments of two other dead monarchs (doubtless some of those cut down) in

1 The dolmens and menhirs have long disappeared. Stones may be buried. More likely they have been used for building and road-mending. The writer always suspects that the Church on the Tor was built of Druidic stones to assert the victory of Christ, and Christianity on the site of the old religion. Near the age-long pilgrim path up the Tor there still linger three stones, very probably the remains of a menhir or stone table. Dr Davey Biggs, in Ictis and Avallon points out how the Iberian metal-seekers built these stone monuments. If St. Joseph did land at this grove the tradition that St. Paul landed at Paul's Grove near Porchester is of great interest.

hedges. Of the real Magog Mr. James a present member of the firm many years ago made a Glastonbury chair, candlesticks, bowls and picture frames as a hobby. The oak is extraordinarily red, and of an unique grain or "figure." In 1935 Mr. Ackroyd Gibson of Glastonbury professionally made many bowls out of the remains of these trees. The Oaks of Avalon were there when St. Joseph came. Of course one may have been planted later to commemorate his coming. More likely the Tradition is slightly jumbled, but it is not altogether to be despised The Oaks of Avalon are to the N.E. of the Tor. The sea must have come up just below the oaks, and it would have been a very possible landing place, and the ancient hill-road Paradise Lane, to the N. of the Tor, leads to Weary-All joining the ancient road from Wells. They would pass a dell now called "Paradise," (v. p. 34), in spring a haunt of primroses. The Ordnance Map shews a footpath from Paradise Lane down to the Oaks of Avalon which has lately got obscured at its latter end. Both the roadways and the footpaths to these historic Oaks of Avalon ought to be improved and marked by sign-posts. The view across the Vale of Avalon by the footpath is beautiful in the extreme. The very names Gog and Magog are arresting. Magog was the second son of Japhet the son of Noah. Gomer, from whom came the Gomeri or Cwmri (Cymri) the forefathers of the British was the eldest-born. It was because the Cymry were the eldest born of the tribes of Japhet, that the Arch-druid was found in this Island, and not on the Continent. We read that when Brute, from whom Britain takes its name, came here about 1130 B.C., he and his people drove the "Giants" into mountain caves, and so on. His companion Corineus struggled with a monster Goëmagot, said to be 12 cubits high, who could pull up an oak in one shake, and who inhabited the west country, and slew him. (Geoffrey of Monmouth, Bk. 1, cap. 16). Brute, the forefather of the British

Kings was stated to be the grandson of Æneas of Troy. According to the Receuill des Histoires de Troye, Gog and Magog, two giants, were brought to London (Troia Nova, hence Trinobantes) by Brute and his companions. Hence the old statues of Gog and Magog in the Guildhall, London. Gog and Magog figure in Ezekiel (cap. 38 and 39) and the Revelations (cap. 20) as evil powers. The name lingers in the Gogmagog hills in Cambridgeshire where there is a Camp of 13 acres with triple defences. There are remains of earthworks near Gog and Magog in Avalon. There are still two great oak trees in Yardley Chase in Northamptonshire called Gog and Magog which were depicted in Strutts Sylva Britannica in 1830. The names seem connected with great antiquity, powers of evil, struggles, hills, and oaks. Anyway, the Oaks of Avalon, remains of 7 of which still linger, were here when St. Joseph came, and it is extremely possible that he landed there,[1] and proceeded past Paradise and the Tor to rest on Wirral (through tradition to be called Weary-all), and plant his staff there. There the King Arviragus met him and made his donation of land. Both Arviragus, and the Druids may have been known to St. Joseph as a teacher before he came here as a Missionary. On Wearyall there grew the famous Holy Thorn (Crataegus monogyna praecox), which is said to have sprung from his staff which he planted in the fertile ground, possibly as a token of taking possession of the XII Hides of land[2]

1 They are about sea-level.

2 The exact size of a Hide is uncertain. It was a portion of land, variable in extent, but sufficient to support one family. Coke lays it down that its number of acres was indeterminate. Eight hides composed "a Knight's Fee." But the Liber de Soliaco (temp. Rich. I.) tells us that at Glastonbury itself 1 hide (16 furlongs)=160 acres, and one Knight's Fee or 4 hides=640 acres. In Canada to-day, a town-ship consists of 36 sections of 640 acres or 1 square mile each, and sections are divided into quarter sections of 160 acres each, an interesting survival. Ultimately Glaston XII Hides was the name of a district several miles in extent over which the Abbot had supreme jurisdiction, even to the power of life and death. The old title apparently remained when there were many more than XII Hides. The Abbey also held much property outside its Jurisdiction.

which King Arviragus,[1] cousin of Caractacus, granted to him and his followers, much as to-day we plant a flag-staff and a Union Jack on taking over new territory.[2] This tree, a branch of which, in flower, was always sent to the King on old Christmas Day, at any rate at late as the reign of Charles I., a custom happily revived in the last few years, survived the Reformation.[3] Its claims to sanctity awakened the ire of an unhappy Puritan, who expressed himself by diligently and impiously trying to cut it down. It was a gigantic tree for a thorn, and was in two parts. One part he demolished, the other he wounded mortally. And then it revenged itself. A splinter from it flew into his eye and finished him. The wounded tree itself lingered some thirty years—in fact, saw a generation come which hated and revolted from the Putitans—and then died. But in the meantime various thorns were budded from it. One is in the Abbey grounds, a better one in the Parish Churchyard, and a better one still in the Vicarage garden. There are others in various parts. It cannot be struck, but can be budded. It seems to be a Levantine thorn. Most botanists agree on this. Certain it is that, in addition to flowering profusely in May, it keeps the habit of blossoming again at Christmastide, but more freely on old Christmas Day. And nearly always on Christmas Day flowers from it are on the altar of the glorious Parish Church of St. John the Baptist.

Tradition of Good King Lucius.

St. Joseph's little circle of twelve disciples was kept going by anchorites—as one died another was

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1 Juvenal in a Satire makes one of his characters ask a pale nervous-looking man ; "What is the matter with you ? Have you seen the car-driven British King, Arviragus ? "

2 Vide later, page 59.

3 Pere Cyprian Gamache, Roman Catholic Confessor to Queen Henrietta Maria tells how Charles I. chaffed him because the miraculous tree contradicted the Pope by blossoming on old Christmas Day and not on new, Agnes Strickland's Lives of the Queens of England, Vol. 5, p. 437, and Coulburn's Court and Times of Charles I, Vol. 2, p. 417.

appointed ; but in course of time a certain slackness seems to have come over them. Then in the days of Good King Lucius aforesaid came a revival. Llewrug Mawr, Llewrug the Great (grandson of Saint Cyllinus[1] and great-grandson of Caractacus) nicknamed Lleiver Mawr, or the great luminary, hence his Latinised name of Lux or Lucius, was king in Britain in the middle and towards the end of the Second Century. He increased the Light that the first missionaries, the disciples of Christ, had brought, by sending emissaries to Eleutherius, Bishop of Rome, requesting him to send missionaries to Britain. The Welsh Triads tell us that Eleutherius, in response, sent Dyfan and Fagan, Medwy and Elfan,[2] all of them British names, in A.D. 167. But John Harding in the reign of Edward IV. puts their mission A.D. 190, which fits in with the papacy of Eleutherius. Geoffrey of Monmouth tells us that Gildas (A.D. 516–570) recorded the names and acts of these missionaries in a book now lost " The Victory of Aurelius Ambrosius."[3] The story appears again in the 2nd revision of the Liber Pontificalis about A.D. 685. The Venerable Bede A.D. 673–735 tells the story of Lucius' appeal to Eleutherius. But we hear nothing of the appeal to Rome until after the Augustinian Italian mission to this country in 597. The Latin Book of Llandaff, or Book of Teilo (probably compiled by Bishop Urban in the 12th Century, but based upon a book of Bishop Teilo, A.D. 540), and John of

1 It is interesting that in his reign the Cymry babies first received names —Christian baptism. Gwehelyth Jestyn ap Gwrgant.

2 Monkish historians say that Elfan was the second Bishop of London. (Theanus, who died A.D. 185, was the first Bishop of London). The Latin Book of Llandaff says that he was consecrated Bishop at the time of his mission to Rome. Welsh authorities say that he presided over a congregation of Christians at Glastonbury. (Vide Rev. Rice Rees' " Lives of Welsh Saints." Godwin (de Præsulibus pp. 169–170) says that he was brought up at Glastonbury, and was sent by Lucius to Eleutherius, that he founded a library " near the aforesaid Church " (St. Peter's, Cornhill, which was his seat as Bishop of London), and that he converted many Druids.

3 For Aurelius Ambrosius as a real historical person of importance, v. W. A. S. Hewins " The Royal Saints of Britain," pp. 9 and 52–56.

Teignmouth in his life of St. Dubricius (A.D. 1346), and Capgrave (A.D. 1393–1464),[1] "the most learned of English Augustinians whom the soil of England ever produced," and Archbishop Ussher in his De Brittanicarum Ecclesiarum Primordiis (pp. 49–50) tell us that Medwy and Elfan were Britons who were sent as emissaries by Good King Lucius, and returned with the missionaries Dyfan and Fagan. It is noticeable, however, that the pedigree of Dyfan, as given in the Cambrian Biography, makes him a Briton. The pedigree may be spurious, or he may have been a Briton resident in Rome. William of Malmesbury calls them Fagan and Deruvian, and Geoffrey of Monmouth Faganus and Duvanus. These missionaries journeyed through Britain and came to Glastonbury. "There, God leading them," wrote William of Malmesbury, "they found an old church built, as 'twas said, by the hands of Christ's disciples, and prepared by God Himself for the salvation of souls, which church the Heavenly Builder Himself showed to be consecrated by many miraculous deeds, and many Mysteries of healing. . . . . And they afterwards pondered the Heavenly message that the Lord had specially chosen this spot before all the rest of Britain as the place where His Mother's name might be invoked. They also found the whole story in ancient writings, how the Holy Apostles, having been scattered throughout the world, St. Philip coming into France with a host of disciples sent twelve of them into Britain to preach, and that there, taught by revelation they constructed the said chapel which the Son of God afterwards dedicated to the honour of His Mother; and, that to these same twelve, three kings, pagan though they were, gave twelve portions of land for their sustenance. Moreover, they found

1 Nat. Dic. Biog., John Capgrave was Provincial of his order, Augustinian Friars in England and received Hen. VI. at his Friary in Lynn in 1446. He was born in 1393, and a Priest in 1417–18. He quotes a book said to have been found by the Emperor Theodosius in Pilate's Pretorium at Jerusalem, relating to St. Joseph of Aramathea.

a written record of their doings, and on that account they loved this spot above all others, and they also, in memory of the first twelve, chose twelve of their own, and made them live on the island with the approval of King Lucius. These twelve thereafter abode there in divers spots as anchorites—in the same spots, indeed, which the first twelve inhabited" (traditionally in huts round the wonderful Chalice Well[1] at the foot of St. Michael's Tor). "Yet they used to meet together continuously in the Old Church in order to celebrate Divine worship more devoutly, just as the three pagan kings had long ago granted the said island with its surroundings to the twelve former disciples of Christ, so the said Phagan and Deruvian (Dyfan) obtained it from King Lucius for these their twelve companions and for others to follow thereafter. And thus, many succeeding these, but always twelve in number, abode in the said island during many years up to the coming of St. Patrick, the apostle of the Irish."[2]

Good King Lucius probably flourished about the middle of the Second Century. The Latins said in the latter part, the Welsh said in the middle. These last are probably right, as the time fits in well with the reigns of the two Antonines, whose edicts favoured the Christians. Certain it is that in his time Britain, first of all countries, became Christian. Hence the proud title of our Kings[3] "Most Religious King." just as from St. Joseph came the precedence of British Bishops. The Welsh Triads tell us that Lucius "bestowed the freedom of the country and nation,

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1 Vide pages 48 and 82.

2 William of Malmesbury's Antiquities of Glastonbury, cap. 2. Those who have contended that there is no earlier authority than William of Malmesbury for the GREAT St. Patrick being 1st Abbot and dying at Glastonbury are upset by the discovery, in 1924, of St. Dunstan's own Psalter which he used at Canterbury, in the Calendar attached to which we read of "St. Patrick SENIOR at Glaston," v. Dean Armitage Robinson's Times of St. Dunstan, p. 100. This is some 150 years earlier than Wm. of Malmesbury. It is very significant that Irish pilgrims haunted Glastonbury in the Middle Ages. But see later pp. 92–93.

3 Vide pp. 14–15.

with the privilege of judgment and surety, upon those who might be in the faith of Christ."[1] Cressy, the Benedictine monk, who lived shortly after the Reformation, and who had imbibed many of the traditions of the Benedictine Monastery of Glastonbury[2] kept alive on the Continent, tells us in his "Church History of Brittany" that, in company with his sister, St. Emerita, King Lucius finally went as a missionary through Bavaria, Rhoetia, and Vindelicia, and was martyred near Curia, in Germany.[3]

It is interesting that English tradition associates Lucius with building Churches in three great religious centres, Glastonbury, London[4] and Llandaff,[5] and that there still stand associated with him St. Michael's (the tower only) on the Tor at Glastonbury, St. Peter's Cornhill, London, claimed to be the earliest Metropolitan Church of London, and four churches near Llandaff, one actually dedicated to him as Lleurwgg, and the others respectively to Dyfan, Fagan, and Medwy. The Welsh Church commemorated the baptism of King Lucius on May 26th, and his Martyrdom on December 3rd, the latter an interesting commemoration. The Festival of St. Dyfan was kept on April 8th, and that of St. Fagan on August 8th. They were commemorated together on May 24th obviously part of the King Lucius commemoration. St. Elfan's Day was on September 26th, and St. Medwy's on January 1st.[6]

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1 Triad 35, 3rd Series.

2 He mentions that St. Joseph died at Glastonbury July 27, A.D. 82.

3 The story of Good King Lucius appears in writing as early as the 2nd Revision of the Liber Pontificalis about A.D. 685. At Chur (Coire) the capital of the Grisons Canton, Switzerland, they state that Lucius King of the British and his sister are buried in the crypt of the very interesting old Cathedral there.

4 Vide p. 84, note.

5 Rees' "Welsh Saints" quoting the Welsh Triad 62 of the 3rd Series.

6 Rhys Rees' "Welsh Saints." Pitsæus (Relat. Hist. de rebus Anglicis Act. 60, 560. n. 50) includes Elvan of Avalon as an illustrious British writer, A.D. 180, and says that he was educated in the School of St. Joseph of Arimathea and wrote De origine Ecclesiæ Britannicæ. Pits or Pitsæus was an eminent Roman Catholic.

Geographically and architecturally there is strikingly visible support to these ancient traditions of the early Church at Glastonbury. Just as to the south-west of the little city stands Wyrral Hill,[1] where the feet of the first disciples rested, where once grew the Holy Thorn, so to the south-east looms St. Michael's Tor, visible half over Somerset, and even from other counties, and crowned with the tower of St. Michael's Church, successor of the one wrecked by a severe earthquake in 1275.[2] A lonely church set on a hill far above human habitation bespeaks here, as elsewhere, the site of a primitive Christian Church converted from, or taking the place of, a heathen temple. It was the wise custom of our forefathers when a country was won for Christ to consecrate to Him, by Crosses or Churches, spots which were sacred in the minds of the inhabitants. This explains such lonely churches on hills as here. Another is at Churchdown in Gloucestershire, which rises sheer out of the plain, the church at the terribly steep top ministering to the hamlets of Hucklecote and Chosen at its base. But the examples are common. It is a relic of Baal or Sun worship, when people worshipped in the groves and high places so often mentioned in the Bible. And it is not at all uncommon to find these loftily-placed, lonely churches dedicated to St. Michael, as here, to signify that Christ and His angels had triumphed over the devil and his angels. Rather more than one hundred years after the coming of St. Joseph to Glastonbury, and the setting up of

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1 Vide page 35.

2 Good King Lucius is said to have built the first St. Michael's in A.D. 167. The date varies a little. Baronius Vol. 2. gives the year 183 for the Mission from Rome. He contradicts Bede, who says that it happened under Marcus Aurelius and Lucius Verus (the latter died in 169). Baronius insists that Eleutherius was Pope, which fits in with 183. He names Elvan and Medwy Lucius' British messengers to Eleutherius. He mentions that the Christian religion had been brought to Britain long before. He refers to Gildas the Wise's De Excidio, which shows that he knew the claim that Christianity came in A.D. 37. And he discusses the fact that part of Britain was under Roman arms, and part not.

his little wattle church, the religion of Christ prevailed. It had been fostered here by King Arviragus, by direct missionary work, by the return of the converted family of King Caractacus straight from the feet of St. Paul, by the coming of Christian Roman soldiers and traders and colonists, by Apostolic and sub-Apostolic missions, and finally consummated by a mission from the Church of the Great Mistress of the World. The temples of Baal fell, and Britain was Christian. The Church of Rome in modern days scoffs at our beautiful British tradition of the Arimathean Mission. She did not do so as long as we were in union with her. And Robert Parsons the great and self-sacrificing Jesuit, a man of noble zeal, embalmed the tradition in his " Three Conversions of England," viz., by St. Joseph, by SS. Fagan and Dyfan, and by St. Augustine. It is extremely significant that, of the " Three Perpetual Choirs " of Britain, Glastonbury is at the foot of the Tor, once a centre of Druidic worship (as the tower of the Christian Church still amidst all weathers and lights triumphantly proclaims north, south, east and west) ; and Ambresbury is close to Stonehenge, the great temple of Druidic worship. This dominating Tor rises out of the plain, and is the centre of a great basin ringed round with hills. It is one of the few places in England where you can see more than a clear mile in every direction, and you can see many miles in every direction. There is a perpetual breeze at the top. One wishes that the little church could be restored, and the hill become a place of pilgrimage for consumptives, who could breathe the pure air, and rest, and say their devotions on this age-consecrated spot, and perchance stop on their downward journey to crave a drink of water from the medicinal waters of the Chalice Well.[1] As one stands

1 After a dream by one Matthew Chancellor in 1750 for a short time the water was in great demand, and a small spa was formed. It is a strong chalybeate, reputed to be especially good for asthma, phthisis and cancer. The spring yields about 25,000 gallons a day, and never lessens. Radio activity has been found in it.

here on the Tor with an absolutely uninterrupted circle of view, one can well understand how the spot was chosen for the worship of the sun. Perhaps it was this commanding fane, with the sacred well at its foot, which led to the presence of the Court of Arviragus. Certain it is there are no Lake Villages in the Kingdom equal to the two which lie amid the marshes which surround the town—those of Godney and Meare; and the remains found in them date, roughly, from B.C. 200.[1]

Tradition of Our Lord and the Blessed Virgin.

Perhaps there is some truth in the strange tradition which still lingers, not only among the hill folk of Somerset, but of Gloucestershire,[2] and in the West of Ireland,[3] that St. Joseph of Arimathea came to Britain first as a metal merchant seeking tin[4] from the Scillys and Cornwall, and lead,[5] copper, and other metals from the hills of Somerset, and that Our Lord Himself came with him as a boy. The tradition is so startling that the first impulse is summarily to reject it as ridiculous. But certain it is that amongst the old tin-workers, who have always observed a certain mystery in their rites, there was a moment when they ceased their work and started singing a quaint song beginning "Joseph was a tin

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1 Vide "Prehistoric Lake Dwellings," the "Times," Aug. 16th, 1922.

2 The Ven. Walter Farrer, Archdeacon of Wells, is my authority for this tradition lingering in the hills of Gloucestershire.

3 The Rev. Canon A. B. R. Young, Prebendary of Clogher, has heard this tradition in Ireland all his life.

4 A few years back there was dug up at Ostia the sea-port of Rome an ancient Roman drain-pipe below the chariot road. It was bonded in some special way with tin. Professor Russell Forbes cut off a section, and sent it home to England without comment for analysis. The verdict was that the metal came from the Mendip mines.

5 The two earliest exhibits of Romano-British lead in the British Museum came from the Mendip Hills near Glastonbury. One is dated A.D. 49, and has the name of Britannicus son of the Emperor Claudius on it. The other dated A.D. 60 with the inscription 'British lead, the property of the Emperor Nero.'

merchant."[1] And certain it is that if St. Joseph was a metal merchant he must somehow have got tin for bronze, and that Britain is almost the sole land of tin mines. And if he were a metal merchant it is not inconsistent with his being a rich man. And the strange story of our Lord's coming, which is so very dear to simple Somerset hearts, would be explained by the Eastern tradition that St. Joseph was the uncle of the Blessed Virgin Mary.[2] So if there be any truth in the old story, this ancient Tor with its rites may have attracted the mart which first led here St. Joseph and the Redeemer before He began His ministry. And to it, after the wondrous Resurrection and Ascension, St. Joseph, laden with the New Message of the New Religion, would wend his way on his mission from Gaul to Britain, the seat of Druidism. His knowledge of the Druids would account (in part) for his kindly reception by the Druids of France, and he would come to King Arviragus, or at any rate some of his subjects, as a not unknown person, and hence, perhaps, his kindly reception, and the donation of land.

As the years go on, and wider knowledge comes, this wonderful story of Our Lord's own visit to Somerset and Cornwall, immortalized by William Blake in his "And did those feet in ancient days walk upon England's mountains green?" grows more and more upon one. The possibilities are great. Between the ages of 12 and 30 we know nothing of Our Lord's life. He might well have accompanied his Uncle St. Joseph on a voyage. My mere collecting of the Traditions in

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1 Mr. Henry Jenner, F.S.A., late of the British Museum, son of the late Bishop Jenner, narrates that some years back in North London during the making of tin sheets for organ pipes before the molten tin was poured a man said every time: "Joseph was in the tin trade." (Quarterly Review of the Benedictines of Caldey, 1916, pp. 135–6), and in a MS. letter to myself.

2 It is curious that King Arthur claimed descent from St. Joseph; and St. David, said to be his uncle, was said to be of kin to the Blessed Virgin Mary. For the descent of King Arthur see John of Glastonbury (Hearne's Edition), Vol. 1, pp. 56–57 where it is set out. He was 8th in descent. See also pp. 12, 37, 38, and W. A. S. Hewin's "The Royal Saints of Britain," p. 20.

A VIEW OF GLASTONBURY

during floods, shewing the Tor with the tower of St. Michael on the top dominating the town. The other towers are the magnificent one of the ancient parish Church of St. John the Baptist, and the ancient daughter Church of St. Benignus (now called St. Benedict's).

By kind permission of Mr. Tully, Photographer, High Street, Glastonbury.

one little book has fired so many, that they are searching and collecting Traditions from Cornwall as well as Somerset. The well-known Cornish ones, such as the Marazion one, always referred to Our Lord coming as an infant with the Blessed Virgin Mary; the Somerset ones, to his coming as a lad with St. Joseph of Arimathea. Both may be true; I shall show that there appears to have been some connection by marriage or blood between the Blessed Virgin Mary, and the British Royal Family. The Rev. C. C. Dobson, Vicar of St. Mary in the Castle, Hastings, one of those fired, presses the matter further and suggests that Our Lord actually stayed some time in Glastonbury and built a wattle building.[1] He bases this mainly on the letter, quoted by myself in this and former editions of this book, from St. Augustine to Pope Gregory the Great, where he records the claim, that the first followers of Christ visiting Britain "God beforehand acquainting them, found a Church constructed by no human art, but by the Hands of Christ Himself for the salvation of His people."[2] One's natural impulse is to regard this statement as simply absurd exaggeration, the more so as it is claimed that the building was constructed by no human art. And as such I have always regarded it. But in view of Mr. Dobson's suggestion, one must remember that, under such an exaggeration as that no human art built the building, there might lurk a lingering tradition that Our Lord had built, or taken part in constructing a building in Britain during a visit as a youth, which tallies with Our Lord being brought up in the home of a carpenter. Mr. Dobson thinks that the very strange name for Glastonbury "the Secret of the Lord"[3] supports this theory. It would at least be a possible explanation. Secretum can certainly mean a place of retirement. Mr. Dobson further has got hold of a tradition which

1 "Did our Lord visit Britain?" by Rev. C. C. Dobson.
2 V. p. 55. 3 V. pp. 19 and 95.

had not reached me, that Christ and St. Joseph came in a ship of Tarshish to the summer-land, and sojourned in a place called Paradise. Of course Somerset is often called the Summerland. Mr. Dobson has discovered that at a sea-side place called Burnham, 17 miles from Glastonbury, there is a farm called Paradise Farm[1] in a district round Burnham called Paradise in the old Ordnance Survey maps, and he links that name with Our Lord's traditional visit. He does not appear to know that a part of Glastonbury itself is called Paradise, and that a beautiful little spot N.E. of Glastonbury Tor also bears the same name.[2] and an ancient road leading from it is still called Paradise Lane. v.p. 22. It is a curious name, but the name of the latter spot is probably a lingering memory of Celtic days, when Avalon was Avilion, and the spirits of the departed were supposed to pass through the Tor. And a piece of land to the S.W. of the Tor bears the name Avalon in an old Church Terrier. But this explanation make it all the more strange that a piece of Glastonbury itself, geographically remote from the dell near the Tor bears the name Paradise. So as the possibility of a sojourn of some length has been raised, one might refer to another strange name. After the claims of precedence of British Bishops at the early 15th Century Church Councils on the ground of the Glastonbury Arimathean story,[3] Sir Robert Wingfield, Henry VIII's Ambassador to the Emperor Maximilian, had the Acts of the Council of Constance recorded. Archbishop Ussher wrote (Cap 2) of two existing MSS. of this, one in the Royal Library, another formerly the property of Cardinal Peter Bembi, but then in the library of Sir Henry Wootton. In this record appears the very strange expression " Immediately after the passion of Christ, Joseph of Arimathea

1 " Did Our Lord visit Britain " p. 24.
2 V. The Author's " Glastonbury, the Mother of Saints," p. 35, 2nd Edition.
3 V. p. 15.

the noble Decurio . . . . . immediately proceeded to cultivate **the Lord's Vineyard, that is to say England,** and converted the peoples to the Faith." It goes on to speak of the grant of the Twelve Hides of Glaston, and his burial in that place. Why should England be called the Lord's Vineyard? It is a curious name for it. One feels bound to record that on the south side of Weary All Hill, which is the traditional landing or resting place of St. Joseph and his 11 companions, is a piece of land called the Vineyard. Right down to the time of the Dissolution the monks actually cultivated it as a Vineyard. While this would be quite sufficient to explain the name, it does not wipe out the possibility of the place being kept as a vineyard because of very ancient and sacred memories. If Our Lord had any connection with a vineyard there, the unbroken spiritual descendants of the first Anchorites would have been likely to have kept it on as such. It is amazing how mere custom will become the handmaid of a Tradition. I will cite a Glastonbury instance. When I went to Glastonbury as Vicar there was on the west end of the north wall of the nave of the Church in a large case two ancient pieces of needlework, one plainly a pall, the other a mysterious square which when unfolded some years later turned out to be an oblong. There was a tradition about the pall; none about the other. The tradition was that the pall had been made out of a cope which had once been worn by Abbot Whiting, the last and martyred Abbot, in the Parish Church. (After 1220 the Abbots were Rectors of the Church). I sent my first summer to Cardiff Museum for an expert opinion, and told them the Tradition. They came, and the verdict was, "Both pieces of the same period and exactly of that period." The history of the pieces was that until they were lent to the Glastonbury Museum, when the case was made, they had always been kept in a very old chest in the old School. Some years later, when the case was moved to the North Transept I had

keys made for it. It was then found that the folded square was an oblong. Shortly after, I was taking a Roman Catholic Monk, a Priest, from Woolhampton round the Church. He was greatly excited at the smaller piece, and explained that it was a Gremial, or apron only worn by Bishops, with the single exception of Benedictine Abbots (and no others), if sitting down when pontificating, so that their hot hands should not spoil their rich vestments. It was a whole garment which had belonged to Abbot Whiting. The tradition had been lost. But because worn by him the two garments had been placed in the same chest. The cope had been converted into a pall, and the tradition of its revered wearer remained. Still the lesser garment was kept with the pall in the same old chest by custom. When the pall was moved into the case, by custom the apron went with it, folded up to fit in. And at length when, many years after it was unfolded, its history was unfolded too. Preserved blindly by custom in the same case with its companion, the fact that only a Benedictine Abbot or a Bishop could have worn it, coupled with its being of exactly the same period as Abbot Whiting's cope (changed into a Pall) revealed who the wearer must have been. Thus will custom and tradition go hand in hand. The facts that England was specifically called ' The Lord's Vineyard ' in connection with Joseph of Arimathea at the Council of Constance; and that, on the hill where he traditionally landed, is a spot called The Vineyard; and that there are these Traditions about Our Lord having visited Glastonbury, must not be pressed too far. But in view of Mr. Dobson's suggestion I record the facts.

Before I leave this subject I would mention something which has always puzzled me. On the south side of St. Mary's Chapel, the Norman successor of the old Wattle Church, without any apparent rhyme or reason there appears in the wall a little old stone with two names " Jesus Maria " in large archaic

letters. Archbishop Ussher[1] tells us William Goode's, the Jesuit's, recollections of Glastonbury Abbey. He was a server in St. Mary's when eight years old, and twelve years old when the Abbey fell. It is strange that among the few things that he recollects as an old man abroad he emphasizes this stone. These are his words, " Moreover, outside, in the wall of this Chapel of the Blessed Virgin, there were carved in stone in characters of great age these two words ' Jesus Maria.' " Why suddenly in that wall do those two names appear ? The monks evidently attached great veneration to that stone. Did the feet of these holy beings named ever tread this spot ? I instinctively take my hat off when I approach it. It is a hallowed spot. Is Mr. Dobson right in pressing St. Augustine's words ? No one will ever know. But it is a hallowed spot. The very possibility sanctifies beyond all words. One hopes it is true. And those who seek may find. It makes Our Lord seem very near.

While our minds still linger on the mysterious traditions linking the names of the Blessed Virgin, and Our Lord with these shores, may one not be permitted to wonder, whether some of them at least do not suggest a further reason than previous acquaintance for the kindly reception by King Arviragus of St. Joseph. Is it possible that Arviragus was related to St. Joseph, and the Blessed Virgin Mary ?[2] In the Grail stories Avallach or Evalake is frequently mentioned, and how St. Joseph converted and baptized him. It must be remembered that these stories of the Grail and of the Knights of the Round Table hail from Glastonbury. They are nothing less than Glastonbury's two great stories of St. Joseph and King Arthur strangely and inextricably interwoven. The successive devastating invasions of the heathen Saxons and Danes, followed by

1 Brit. Eccl. Antiquitates Cap. 2. H. Kendra Baker's translation pp. 43–45.

2 See pp. 12 and 32.

the Norman one with its Roman, if less devastating influence, had almost wiped out the memory of the glorious missionary Apostolic British Church save in a few places. It was re-awakened by the discovery of Arthur's body in A.D. 1190–1191. We have the account of two eye-witnesses of the disinterment. With the discovery of Arthur's body[1] the two great Glastonbury stories re-awoke. It was the halcyon age of the Troubadours. They carried the two stories interwoven like warp and woof through Europe in the Lays of the Round Table.[2] The kindliness of Arviragus to St. Joseph makes it of great interest that the Bardic pedigrees of Welsh Princes and Saints are constantly traced to this Aballach, Avalloch or Evelake. Welsh pedigrees scorn dates and have many discrepancies, but beneath them lies some sub-stratum of fact. No less than four of these British royal pedigrees trace up to a Beli, and an Anna cousin or consobrina of the Blessed Virgin Mary; and one of them (St. David's, reported Uncle of King Arthur), traces to Euguen, son of the sister of the Blessed Virgin Mary.[3] Each of these pedigrees has Avallach in them. So here is a distinct claim to some kinship between the British Royal family, and the Blessed Virgin Mary, and so with St. Joseph of Arimathea, reputed by Eastern tradition to have been her Uncle. This might account for Arviragus' kindness to St. Joseph.

Here it is that a wonderful Breton tradition, which I owe to Sir Courtenay Bennett, comes in. Details differ, but how can one expect perfect accuracy in these most ancient tales? The noticeable thing is how much they tally and inter-lock. This tradition again links the Holy Family by marriage with Britain, this time with Cornwall, where there linger memories

1 V. the Author's "Glastonbury, the Mother of Saints," pp. 34–37.
2 See Author's "Glastonbury, Mother of Saints," p. 41.
3 See p. 12 and also W. A. S. Hewin's "Royal Saints of Britain," p. 20. For Avallach see also Dr. Davey Bigg's Ictis and Avallon pp. 28 and 31.

of Our Lord as a babe, and the Blessed Virgin Mary having visited Marazion. Priddy, among the mines of the Mendips, shares with its neighbouring Glastonbury the tradition of Our Lord having visited there with St. Joseph of Arimathea when a lad. The Breton story runs thus (again an Anna is involved, but this time it is definitely St. Anna, mother of the Blessed Virgin, and she is linked with Cornwall.) Anna was born in Cornouaille, of royal blood. Brutally treated by a jealous husband, and then with child, she fled toward the sea ; an angel caused her to enter a vessel, and took her to Asia to Jaffa, where she landed, and whence she reached Nazareth. There she gave birth to a little girl, whom she named Mary. When the child was 15 years old, she was married to a carpenter, named Joseph, and Anna then prayed to God to take her back to Cornouaille. The same angel again took her over the waves. Anna found that her husband was dead, divided her property among his vassals, and ended her days beside the bay of Palue near the well, which is still to be seen there, in a little cot, where Jesus came several times to visit her. When she finally died her body vanished. This tradition is told in Hachette's Guide Bleu, Bretagne. St. Anna de la Palue is one of the chief patron saints in Brittany. I learn with immense interest from the Rev. H. A. Lewis, late Vicar of Talland in Cornwall, in whose parish lay the ancient Isle and former Priory of Lammana, once belonging to Glastonbury Abbey, that Lammana was of old divided into Parlooe and Portlooe, that there was a St. Anna's Well there, that a chapel on old Looe Bridge was dedicated to St. Anna, as was also a Church at Hessenford,[1] five miles distant. Could Lammana be Llan Anna the Church of Anna? Lammana was actually called

1 What relation has this name to Essa's Bed, a rock just off Llammana ? Can these words be a corruption of Jesu or of the Hebrew for Joseph, Jusef. For further enquiry into these most interesting traditions, see the Rev. H. A. Lewis' " The Child Christ at Lammana," and " At Antiquo."

Sancta Lamana (Holy Lamana) in the Taxation of Pope Nicholas IV., A.D. 1288–1291. This is happily preserved in the Diocesan Registry, Exeter. It is the Version of David Anselm, Rector of Tedburn St Mary, and is appended to the MS. Register of Bishop Bromscombe in the Exeter Diocesan Registry. Prebendary Hingeston-Randolph edited it, and believed it to be, if not contemporary nearly so, and " very full and accurate, much more so than any other copies referred to above." Anselm resigned the living of Tedburn in 1332. I am indebted to the kindness, and scholarly research of the Rev. H. A. Lewis, late Vicar of Talland for the above particulars. Sir Courtenay Bennett, the Rev. C. C. Dobson, and the Rev. H. A. Lewis have all been fired by the mere simple statement of Glastonbury's wonderful story and that of the Celtic Church in these isles in former editions of this little book. Their enthusiasm and that of many others has been most helpful, and partly accounts for the increase of the first Edition's 16 pages of actual matter and four illustrations to the size of this Edition.

Glastonbury, which shared the same kind of stories of the coming of members of the Holy Family, treasured Lammana Priory as she did Basselake Priory in Wales, which had dim traditions about St. Joseph, and a Holy Thorn, and had stronger traditions about King Arthur. The French think that the hut in the above tradition was in the Bay of La Palue in Brittany. But when one remembers that Brittany was peopled with the victorious Britons who over-ran the continent in 387 under the Emperor Maximus Magnus[1] and that after the defeat of Aurelius Ambrosius (probably the Uncle of King Arthur) much of the remaining flower

1 Sozomen, Hist. Eccl. VII, 13. Haddan and Stubbs, Vol. 1 p. 12, W. A. S. Hewin's " Royal Saints of Britain," pp. 39–43. The Emperior Maximus Magnus or Maxen Wledi was a Romano-Spaniard related to the Emperor Theodosius, and of the family of Constantine the Great, and of British Royal descent on his mother's side. Several great Welsh families claim descent from him. See also pp. 91 and 92.

of British manhood fled to Brittany including the Bishops, Clergy, and laity, with their traditions; that they were constantly replenished by harried Christians during later heathen Saxon raids; it is much more natural to suppose that the Cornish ones took with them their cherished Cornish traditions, cults, and place-names, than that an isolated French one somehow got engrafted into Cornwall. And the likelihood is increased by the fact that, at the immigration of Britons under King Rivallous or Howell with a multitude of ships in 512, Bishoprics were founded for them by Childebert at Leon and perhaps at Dol. The Archbishopric of Tours was already a British foundation.[1] Thus in the land of their kindred, ruled over by Kings of the same royal stock St. Anna became the patron saint of Brittany. All these West of England stories have the same sheen. Traditions? Oh, yes. Inexact? Oh, yes. But through them all runs the same thread of thought like a thread of gold. And would any one have dared to invent completely the story of St. Anna at Parlooe?

The Rev. H. A. Lewis has drawn my attention to a word in the celebrated passage in Melchinus (or Maelgwyn) "who was before Merlin," beginning Insula Avallonis avida funera paganorum."[2] This is the passage which tells of St. Joseph's burial in Avalon, with the two cruets. Everyone's attention has been focussed on the point in it, which Dean Armitage Robinson called "an age-long puzzle," as to the exact spot where St. Joseph was buried and whether "in lineâ bifurcatâ" points to a locality or a garment. Few have given the meticulously careful, and loving scholarly attention which Mr. Lewis has given to details in the Arimathean Tradition. And we all

1 Haddan and Stubbs, Vol. 2, and see later pp. 91 and 92.

2 Hearnes' "John of Glastonbury," small edition p. 30; also MS. Cotton Titus. D. VII, fel. 29–b; and MS. Arundel 230, fol. 274, John of Tinmuth.

have most shamefully neglected to notice one most startling word. It is the word " super .. in the passage " Et jacet in lineâ bifurcatâ juxta meridianum angulum oratorii, cratibus preparatis, *super* potentem adorandam Virginem supradictis spherulatis locum habitantibus tredecim." The word super can only mean " over " or " above." The passage means " He (St. Joseph) lies in a bifurcated line (or bifurcated linen garment) next the southern corner of the oratory made of wattles *over* the powerful adorable Virgin." The simple plain meaning is that she lies buried there. This is indeed startling. It recalls to us all the amazing statements about this spot—that the arch-Angel St. Gabriel ordered its erection in honour of St. Mary;[1] that our Lord Himself dedicated it in honour of His Mother;[2] that it is called " the Holiest Earth in England,[3] that St. Joseph has the same word applied to him as to St. John the Evangelist, " paranymphos "[4] or attendant to the Blessed Virgin ; that he is stated to have been present at her assumption ; [5] that frequently his coming to Britain is dated from her assumption ; [6] that the two words " Jesu Maria " mysteriously appear on the south wall of this chapel and that William Goode, the old monk in exile, remembered this as one of the things most to be recollected of this place ; that William of Malmesbury in his " Acts of the Kings of the English (earlier than his De Antiquitate Glastoniae) wrote (Bk. 1, cap 2) thus " The church of which we are speaking—from its antiquity called by the Angles, by way of distinction ' Ealde Chiche,' that is the ' Old Church,' of wattle work at first, savoured somewhat of heavenly sanctity even from its very

1 MS. Cotton " Titus." D. VII, and MS. Arundel 220. Malmesbury Cap. 18.

2 MS. Cotton Titus. D. 7. MS. Arundel 220, Hearne's John of Glastonbury, p. 2. MS. of Malmesbury Cap. 1.

3 Pynson's Life of Joseph of Armathia, line 369.

4 Magna Tabula Glastoniae at Naworth. V. also pp. 65 and 71.

5 De Sancto Joseph ab Arimathia, by Richard Pynson. Magna Tabula Glastoniæ, etc.

6 Wm. of Malmesbury's Glastonbury Cap 1. Magna Tabula Glastoniæ.

foundation, and exhaled it over the whole country, claiming superior reverence, though the structure was mean . . . . at night scarcely any one presumes to keep vigil there, or during the day to spit upon the floor: he who is conscious of pollution shudders throughout his whole frame. No one ever brought hawk or horses within the confines of the neighbouring cemetery who did not depart injured, either in them, or himself. . . . . the men of that province had no oath more frequent, or more sacred than to swear by the Old Church, fearing the swiftest vengeance on their perjury in this respect. . . . In the meantime it is clear that the depository of so many saints may be deservedly called an heavenly sanctuary upon earth. . . . . who there more especially chose to await the day of resurrection under the protection of the mother of God." These words show the sanctity of St. Mary's Church, Glastonbury. (It is perfectly outrageous, that a little chapel—recently erected by the Italian Mission dares to usurp the name "By their fruits ye shall know them.") The plain meaning of the passage in Melchinus is that the Blessed Virgin was buried there. Only a limited portion of the public believe in her assumption, perhaps the greatest assumption that ever was conceived. When Palestine was no longer safe for her, did St. Joseph her relative, and paranymphos, by delegated authority bring her to the peace of Avalon to finish her days in the Britain which tradition claims, that she had known in earlier days, and with which she was linked through her mother by race, possibly to the spot where she had been with Our Lord? Did St. Joseph watch her die there, and did he bury her there? The earliest written record claims her burial there. The Church was always dedicated to her. This has always been a stumbling block to those learned in church dedications. It was not till the 12th century that dedications to St. Mary began. The earliest dedications were either to the Blessed

Trinity, St. Michael, or the memory of a local saint who was buried there, the latter by far the most common. Was St. Mary buried there? The Eastern Church keeps the festival of the Assumption as the Koimesis, *the falling asleep*. The Gnostics in the 4th century started a Legend that St. Mary lived at Bethlehem after her son's death, till an angel came to say that she must die; that she was borne in a cloud to Jerusalem, and carried by the Apostles to Gethsemane, where her soul was received by St. Gabriel, and carried to Paradise; that the Apostles bore her body to the valley of **Jehosaphat**, and laid it in a new tomb; that Our Lord appeared, ordered St. Michael to bring her soul from Paradise, re-united it to her body, and entrusted her to angels to carry her to heaven. Epiphanius (Haer 89) denounced this story thus: "The whole thing is foolish and strange, and is a device and deceit of the devil." The saintly Pope Gelasius condemned the book ("De Transitu Virginis Mariae Liber,") as heretical in the year 494. Nevertheless the Festival of the Assumption was instituted by the Emperor Maurice at the beginning of the 7th century. Charlemagne rejected it. His son Lewis accepted it in 818. To-day under August 15th it is found in the Roman Breviary. There too we read that the Apostles carried the body to the Valley of **Jehosaphat.**[1] It is not without interest to those who explore traditions that the passage in Melkinus, from which quotation has already been made, says that in the Isle of Avalon, "sleeps Abbadare, powerful in **Shaphat,** noblest of pagans (country folk) along with 104,000," and that the passage ends thus, "For a long time before the Day of Judgment shall these things (the discovery of St. Joseph's body) be open and declared to living men in **Jehosaphat**." Here then is a new problem, which will never be solved. Was St.

1 It must be realised that this refers to her dead body.

Mary buried in Avalon?[1] We must never forget th at the old Celtic traditions were buried beneath the ruins of Saxon and Danish invasions, and devastations, and any that remained were transformed by Norman influence, and its close association with the great Western Church of Rome. As we have seen, it was not till the exhumation of Arthur's body in the 12th century that the two great Glastonbury stories of St. Joseph and Arthur were revived, and circulated in a jumbled form—the Grail stories. It was earlier in this very century that the cult of St. Mary was developed, and that church dedications to her were superimposed on hosts of earlier local saints' dedications. But if the Wattle Church was built over her, it would have been called after her from the first. The fact that the moment printing began Wynkyn de Worde printed a life of St. Joseph, and Pynson two lives, shews the importance that was attached to the Arimathean tradition. Pynson in his metrical life of " Joseph of Armathia " has the following passage.

" Now hear how Joseph came into Englande ;
" But at that tyme it was called Brytayne.
" Than XV yere with our lady, as I understande.
" Joseph wayted styll to serve hyr he was fayne.
" **So after hyr assumpcyon,** the boke telleth playne ;
" With Saynt Philyp he went into France."[2]
" Phylip bad them go to Great Brytayn fortunate."[3]

These words might imply, as generally stated that St. Joseph came to Britain 15 years after the Assumption ; but they might be taken to imply that

1 We cannot forget that England is called "*the Dowry of the Blessed Virgin.*" True, that Richard II. is said to have given it as a Dowry ! Much more likely he commemorated a much more ancient title.

2 Lines 113–118. It should be noted that in line 115 the writer refers to Tradition for the 15 years spent with the Blessed Virgin, and in line 117 to a history for his departure to France and Britain after the Assumption. The Magna Tabula Glastoniæ at Naworth, as cited by Ussher (Cap. 2) gives the order of events thus : (1) attachment of St. Joseph and his son to St. Philip, and baptism by him. (2) " afterwards " St. Joseph's appointment as Paranymphos by St. John. (3) Presence with **St. Philip** and other disciples at the Assumption. (4) 15 years later mission to Britain.

3 Line 124. ' Fortunate ' from what association ?

he was with the Blessed Virgin 15 years, and then went to France and thence again to Britain. If she died and was buried at Glastonbury, was he with her 15 years or part of that time there? Gildas called him a noble "decurion." And in the Latin versions of the Gospels he is called the same. Dr. Davey Biggs says that this "was the regular term in the Roman Empire for the officers placed in charge of the metal mines."[1] Was he in charge of the Mendip district? His strangely favourable reception as a missionary suggests his being extremely well known previously.

But let us return to the geography and place names of Glastonbury. Glastonbury Tor is one of the glories of the West Country. As it rises mystic, majestic, romantic, and sacred from the Vale of Avalon, the eyes of all homing travellers, and all pilgrims seek it, and rejoice. Whether seen from the top of the Mendips over Wells, or from the Polden Hills above Street and Butleigh or drawing one on with its beautiful, conical shape on the journey from Shepton Mallet, or on the nearer journey from Street to Glastonbury where one sees clearly the thousands of years old path ascending it, it leaves a haunting image on the brain. An Eastern traveller, Dr. Dakhyl, assures the writer that the Tor is very reminiscent of Mount Tabor, which the Arabs of to-day call Jabal al Torre, which means the Hill of the Tor. One wonders whether the sight of the Tor endeared Glastonbury to St. Joseph possibly before he came here as a Missionary, linking the place to the memory of his dear home-land.

Topical Considerations.

When considering the subject of the St. Joseph traditions it is worth enlarging the fact that St. Joseph is called 'nobilis decurio' by Gildas Badonicus.[2]

1 Ictis and Avallon, pp. 32 and 41.

2 In his "Acts of the Illustrious King Arthur" John of Glastonbury" Small edition p. 55. Joseph is so described also in some ancient verses, John of Glast. p. 56.

Dr. C. R. Davey Biggs in his little book Ictis and Avallon[1] says that in Spain " a decurio was established in every little mining centre, being charged with the care of the farms, the water supply, the sanitary arrangements, and the local fortifications." It is interesting to find that the term " decurio " is connected with mining districts. St. Joseph became head of the grant of lands by Arviragus. Dr. Biggs very strongly claims that Avalon or Glastonbury, with its Tor dedicated to St. Michael, and not St. Michael's Mount in Cornwall was Ictis or Mictis. He bases his argument mainly on Pliny's quotation (IV. 30) of Timaeus, " Six days sail inland from Britain there is an island called Mictis in which white lead is found, and to this island the Britons come in boats of osier covered with sewn hides ; " and on Diodorus Siculus' (V. 21, 22–31) quotation of Posidonius who travelled in Britain about 80 B.C. and describes the metal workers of Balerion or Cornwall carrying their tin " to a certain island lying off the coast of Britain, called Ictis ; for as the ground between is *left dry at low tide* they carry tin there in great abundance in their waggons."[2] He goes on to say of neighbouring islands " at the high tides the intervening ground is flooded, and they seem like islands, but at the low tides, when the sea recedes, and leaves much space dry, they seem peninsulas. At this island (Ictis) the merchants buy the tin from the natives of Britain and carry it across into Gaul."[3] Dr. Biggs argues that St. Michael's Mount is not six days sail from Cornwall, that St. Michael's Mount at that date was not cut off by the sea at high tide, that St. Michael's mount has no adjacent islands, but that Glastonbury Manor had in its domain ten such exactly answering to the above description. There is to this day to the S.W. of the Tor a farm with the peculiar name of

1 p. 41.

2 This would have to be from the main land, by the causeway between Glastonbury and Street, where Pompartes Bridge now is. (v. p. 20)

3 p. 20.

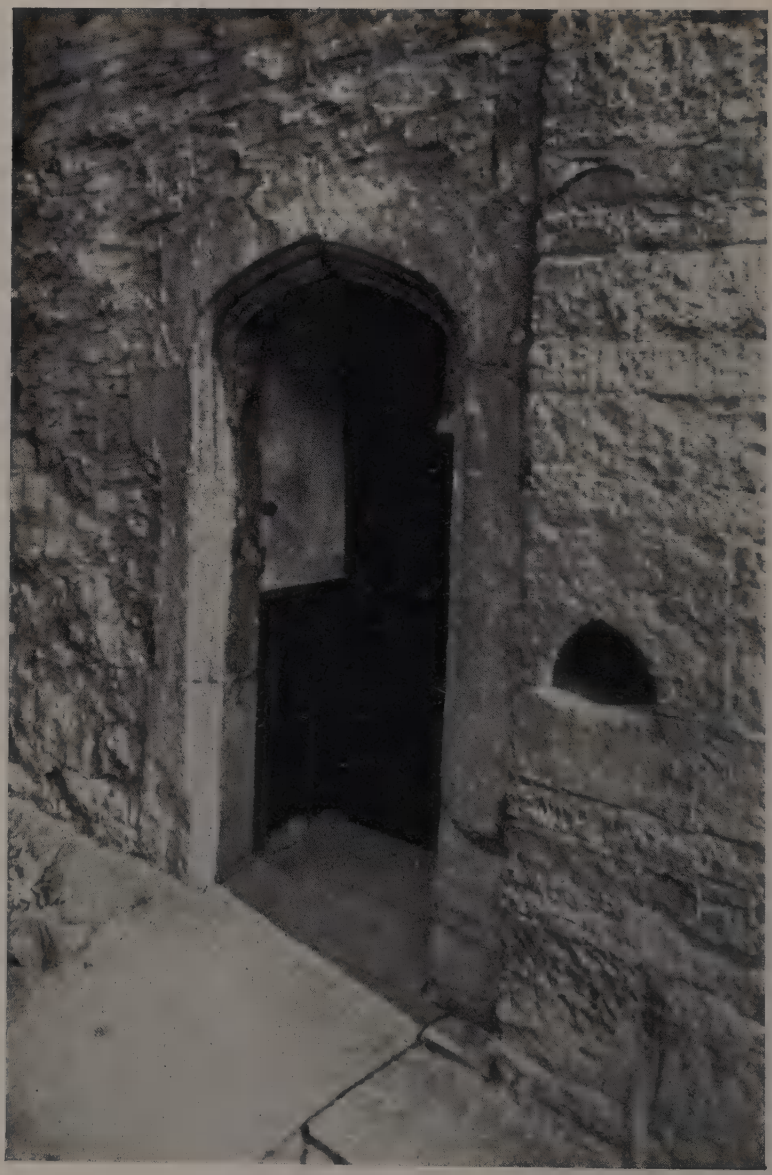
Actis, on which stands the great Abbey Barn. Dr. Bigg also points out "We have at Glastonbury a centre or junction for roads leading up from Cornwall, and stretching north and west to Rollsright, and Arborlow, to Kits Coty House, and Coldrum," and cites R. Hippisley Cox 'Green Roads of England.' I may point out that at Rollright in Oxfordshire there is a Druidical circle, another at Arborlow, which is in Derbyshire, and that Kit's Coty House in Kent is a most celebrated cromlech, and that other ancient stones are there. If Dr. Biggs be right in his contention that Glastonbury is Ictis, the island where metal was brought for foreign export, it certainly gives support to the story that St. Joseph came to Glastonbury as a metal merchant before he came there as a missionary, and would account for friendly reception by King Arviragus and the Druids, and for his choice of the spot for his mission.

On the Glastonbury Tor the processional ways of the Druids seem clearly visible.[1] And the marvellous two-chambered Druidical well (said to be so like an Egyptian one) known as the Chalice Well,[2] still pours out at the foot of the Tor its ceaseless flood, which through the generosity of its owner alone saved the little city from drought in 1921 and again in 1922. It stands in the grounds of what was formerly a Hostel, known as Chalice Well Hostel, belonging to Miss A. M. Buckton, the gifted author of "Eager Heart," who has so caught the spirit of the place, and is ever ready to impart her knowledge. The former Hostel is now a Boys' School.

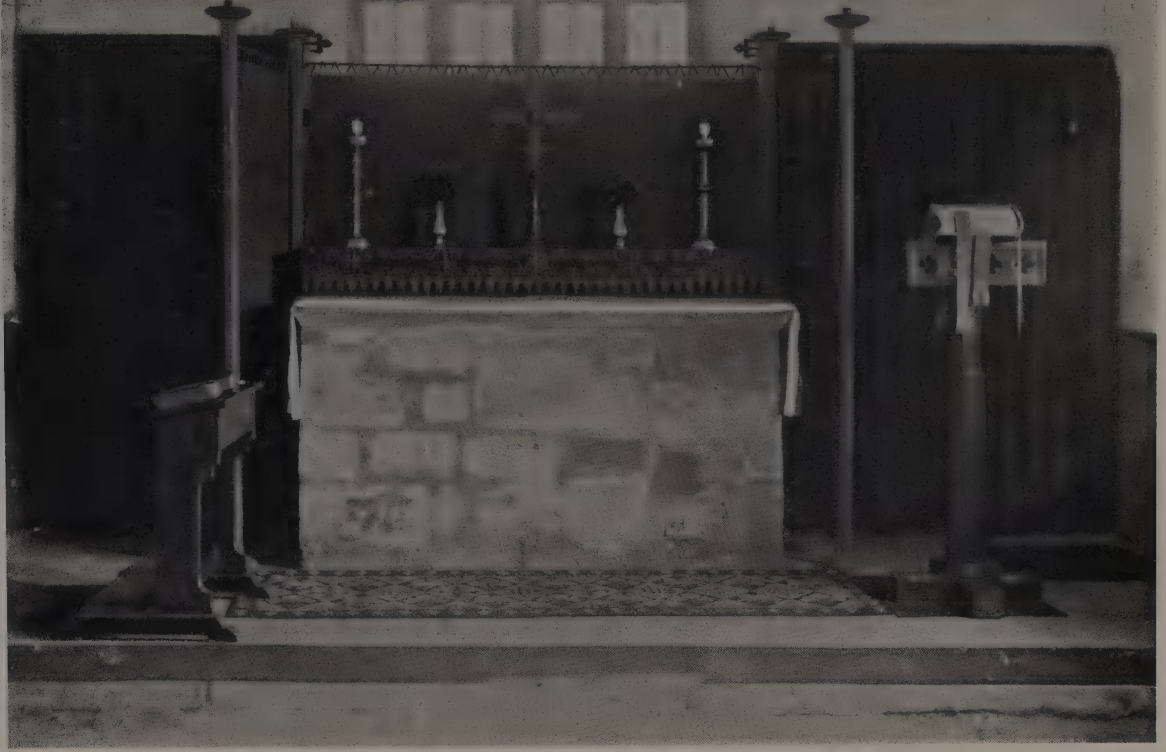
Chalice Hill, Chalice Well, all bespeak St. Joseph and the Holy Grail. St. Joseph and his eleven

1 Some think them fortifications, and the name of Bulwark Lane at the foot of the Tor lends colour to this, and some most ancient cultivation rings for primitive dwellers above the floods, and their foes. All theories may be right. At Ponter's Ball on the eastern boundary of the parish there is a wonderful British rampart. (Vide page 31 for British Lake Villages).

2 Eminent architects and antiquaries say that the stone bears marks of being cut by flint implements. V. pp. 27 and 82.



DOORWAY OF ST. PATRICK'S CHAPEL
(shewing Holy Water Stoop).



ST. PATRICK'S CHAPEL

shewing the stone altar. In the south end of the altar is a curious recess with no signs of there ever having been a door, apparently a very large reliquary.

anchorites lived round the sacred well, and hence the house, in whose grounds the well is, was known as the Anchorage, and later as the Anchor Inn.[1]

There is also in Glastonbury a spot of great significance, unknown to the tourists, little known to and less realized by the inhabitants. It is approached from the High Street, between two shops opposite the Abbot's Tribunal, where the Abbot formerly dispensed justice. Great were his rights and privileges. Not only King's Officers, but even King Edward I., our great law-giver, bowed before them in person, and when on a visit to Glastonbury held an Assize at Street outside the Abbots' jurisdiction. The Tribunal, a beautiful building with lovely ceilings and a repose of its own, was lately used as Church property, being rented for Church Lads Clubs and other parochial meetings. There it was shewn to Visitors, and a Free Exhibition of Arts and Crafts by living artists was carried on there. Now, the late owner, Mr. Robert Neville Grenville of Butleigh Court has given it to the Board of Works, who are restoring it well. The way which we have to find, covered over, disturbed, and obscured, is the old way by which the monks passed from the Abbey to the Tribunal. Those who persevere in following up the passage opposite the Tribunal are rewarded. Suddenly they find themselves within the ancient walls of the Abbey. There in front of them is the Norman Chapel of St. Mary, built in 1184 after the fire, on the site of the wattle Church of St. Joseph. The first man who ever built on to The Olde Churche was St. David of Wales, and he built to the eastward; but a most ancient inscription[2] taught that he jealously put up a pillar to mark where The Olde Churche ended, and the foundation of that pillar was dug for successfully in 1921, and can be seen.[3] Standing where we are, our

1 Vide p. 99.
2 Vide page 99.
3 Vide p. 99.

eyes are looking on the spot where from the time of the disciples of Christ there has been a church, now, alas, ruined, but restorable. Casting one's eyes upward to the left through the trees, one gets a glimpse of St. Michael's Tower on the Tor.[1] Here, then, we see the site of where the first humble Christian Church was built, and we see also where, one hundred years after, the Wattle Church had conquered, Britain was converted, and a Christian Church crowned the height of Pagan Worship.[2] But this is not all. Without moving, we notice a tiny chapel to our right, still used as a chapel for the Royal Almshouses for Women. This chapel is dedicated to St. Patrick of Ireland, who, William of Malmesbury teaches us, was the first Abbot here, after he returned from Ireland to rule and die here.[3] It is probably the only mediaeval chapel in England dedicated to St. Patrick. But this is not its real interest. It is something far greater. This little chapel, built by the monks for their Almsfolk, was spared at the Reformation when its lofty sisters were spoiled and all but demolished. Its ancient stone altar still stands, and is used.[4] You could most easily throw a stone and hit St. Joseph's Chapel. **So that from the time of Christ's disciples, within a stone's throw of where St. Joseph reared his first Church and Christian Altar, and within the same Ancient Church Grounds, worship in a Christian Church and at a Christian Altar have never ceased.** The little chapel of St. Patrick is now open to the public,

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1 Vide later, page 29.

2 A peep extremely difficult to get now since the Abbey trustees have planted a tall privet hedge, and closed some steps there, having acquired the old burial place of distinguished strangers.

3 Vide pp. 92–93.

4 The slab of this Altar is still older than its base. It has plainly been moved, and broken, and patched. It opens endless possibilities. It may go back to the dimmest ages of Celtic antiquity. The priceless altars offered to Glastonbury would sometimes displace others. And the monks would keep the latter sacred till wanted again as altars. One may mention that two water and metal diviners, one a professional, one an amateur, unknown to each other, have volunteered that a considerable amount of precious metal is under the altar, and before it, rather to the right hand side some feet down.

and is indeed a place for pilgrimage. The date of its building is uncertain. The Almshouses, to which it is attached were not built till 1512 by Abbot Bere, the last Abbot but one. But the chapel is probably much older. Standing to the north of it, one can see by looking carefully a blocked-up doorway, probably Norman, much older than the Tudor one. And it strikes one how small the original chapel must have been. It can hardly have been a Gate-house Chapel. Much more likely it was a little overflow shrine for the Irish pilgrims who flocked here in the 12th century from Wexford via Bristol. Wm. of Malmesbury casually alludes in 1129 to their haunting the place.[1] And two centuries earlier St. Dunstan was taught by Irish monks at Glastonbury Abbey. It is extremely probable that after the great fire in 1184 when the remains of St. Patrick were placed in a silver pyramid to the South of the altar of St. Mary's Chapel, some were placed in the altar of St. Patrick's Chapel. There is a very big recess in the S. side of the Altar.

Tempting as it is, one must not here tell the wonderful later history of the British and Saxon Church at Glastonbury, with all the illustrious names connected with it, St. Patrick, St. David, St. Bride, St. Dunstan, and a multitude of others. This is an attempt to state the traditions of its earliest origin, and then to shew what an accumulation of corroborative testimony there is from all branches and the earliest ages of the Church.[2] Archbishop Ussher and Stillingfleet both accepted the Tradition so strong both in N. and S. Wales and in London, that St. Paul preached in Britain. Professor Ramsay points out that there is a gap in St. Paul's history between A.D. 62 and 65.[3] St. Clement said that he preached to "the utmost bound of the West." Tradition

1 To kiss St. Patrick's relics. Cap. XII.

2 For an account of later Saints see the Author's "Glastonbury, 'the Mother of Saints.'"

3 Archbishop Edwards of St. Asaph's "Landmarks," p. 3.

names Gospel Oak near London, and the Temple of Diana, where now St. Paul's Cathedral stands as spots where he preached.[1] A piece of Church ground at Glastonbury was called Paul's Field.[2]

It is claimed, not without some reason, that the great monastery at Bangor was founded by St. Paul.[3] But the first seed in Britain was sown in Avalon or Glastonbury by St. Joseph of Arimathea, or other disciples of Christ.

It is fashionable to decry all legends and deny all tradition. And I have heard it stated with an air of great authority that the story of the foundation of the Church of Glastonbury by Joseph of Arimathea, or other contemporaries of Christ, was invented by the monks, and that no trace of such story can be found before William of Malmesbury recorded it.[4] Is this true, that there is no earlier record? If it were, we should remember that William was a careful and fairly critical historian, who had advantages which we no longer possess. He wrote the Acts of the Kings of the English, and the Acts of the Bishops of the English, and he was invited by the monks of Glastonbury to go there and write a history of their famous Abbey, which he did, probably before 1135 A.D. He had the advantage there of a glorious

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1 The fact that there are various Gospel Oaks in the country, deriving their name from being connected with religious processions, does not disprove the tradition. On the contrary an oak with such a tradition would be most likely to be utilised for such a procession.

2 The origin of the name is not traced.

3 The stages of British Monasticism were (1) A Village of huts within a ditch or palisade, as at Glastonbury, or a group of cells in rocks; (2) A School to train the young, as Llan Iltud about A.D. 500; (3) Hermits who by about 550 A.D. had grown common. Bangor probably passed through the two first stages, as Glastonbury did. V. pp. 27 and 82.

4 Quite recently a dignitary in Wells is stated to have gone out of his way to tell an antiquarians party who were coming to Glastonbury next day, that the story of our Lord's coming to Glastonbury and Priddy was entirely invented some 50 years ago by a school teacher at Priddy when writing a play for an entertainment. Unfortunately for the dignitary, there are nonagenarians alive who knew the story in their childhood, not to speak of Wm. Blake's hymn. If one has a zest in destroying beautiful old traditions, it is a pity to invent new myths to do it. There are worthier ways of embalming oneself. The party were not pleased.

library now dispersed or destroyed, a fountain of traditions now almost dried up, and a history in stone now almost demolished. This little brochure is a very humble effort, written in a very busy life, to provide a little popular account, shewing that there is a great deal of cumulative evidence, much earlier than William of Malmesbury, pointing to the very early foundation of our national church, and of that of Glastonbury in particular. It must be borne in mind that it has never been disputed that Glastonbury is the Mother Church of Britain (all authors of weight and repute on the subject admit it) And, therefore, even authorities that do not name Glastonbury, but point to the earliest Church in Britain, frequently point to Glastonbury alone or in part.

Here, then, are a few references **Before William of Malmesbury.**

Documentary Evidence.

The Disciples of Christ.

(1) **Eusebius,** A.D. 260–340, Bishop of Caesarea, and Father of Ecclesiastical History, wrote :—" The apostles passed beyond the ocean to the isles called the Britannic Isles." (De Demonstratione Evangelii Lib. iii.) It is worthy of note that Eusebius was at the Council of Nicaea, A.D. 325, where he took a leading part. There he must have met the British Bishops.[1]

(2) **St. Hilary of Poitiers,** A.D. 300–367 wrote " Afterwards the Apostles built several tabernacles, and through all the parts of the earth wherever it was possible to go ; even in the Isles of the Ocean they built several habitations for God. (Tract. in XIV. Psalm 8. Haddan and Stubbs, Vol. 1 p. 5).

(3) **Gildas the Wise, Albanicus,**[2] A.D. 425–512. Gildas the Wise who was driven by Saxon pirates from the Island of Steepholme, near the modern Weston-super-Mare, and took refuge in Glastonbury Abbey, and became a monk there, till he got permission to resume his anchorite life in an adjacent cell, where he founded a little oratory to the Undivided an Blessed Trinity on the site of what is undoubtedly Street parish Church, which has a double dedication to the Holy Trinity and St. Gildas (the latter almost forgotten). He says, " Christ, the True Son, afforded His light, the knowledge of His precepts, to our island in the last year, *as we know*, of Tiberius Caesar." (De excidio Britanniae Sec. 8, p. 25. THIS WAS IN A.D. 37, FOUR YEARS AFTER THE CRUCIFIXION. This is the

1 Vide page 86 (6).

2 Alford (Fides Regia Britannica, p. 68) under Anno 73 gives thre Gildases. (1) Gildas Cambrius who flourished A.D. 73, and is said to have translated Brutus' prayer to Diana into Latin. (2) St. Gildas (the Wise) Albanicus (A.D. 425–512, here quoted), and (3) Gildas Badonicus (A.D. 516–570). V. later, p. 63, n.

date of the persecution of the Church by Saul of Tarsus, when "they were all scattered abroad except the Apostles," and it fits in with the story of St. Joseph and others being put in a boat. The "as we know" has a special significance arising from one steeped in the lore of Glastonbury.

(4) **St. Augustine,** writing A.D. 600 to Pope Gregory,[1] shews how the belief of the founding of the Church of St. Mary at Glastonbury by the Disciples of Christ had grown into something more:—"In the western confines of Britain there is a certain royal island of large extent, surrounded by water, abounding in all the beauties of nature and necessaries of life. In it THE FIRST NEOPHYTES OF CATHOLIC LAW, God beforehand acquainting them, found a Church constructed by no human art, but by the Hands of Christ Himself, for the salvation of His people. The Almighty has made it manifest by many miracles and mysterious visitations that He continues to watch over it as sacred to Himself, and to Mary, the Mother of God." This is remarkable testimony as to the apostolic origin of a Church that would have nothing to do with the same St. Augustine, who replied to him through Dianothus, its Bishop, who was also Abbot of Bangor, "Be it known and declared that we all, individually and collectively, are in all humility prepared to defer to the Church of God, and to the Bishop of Rome, and to every sincere and godly Christian, so far as to love every one according to his degree, in perfect charity, and to assist them all by word and in deed in becoming the children of God. But as for any other obedience, we know of none that he whom you term the Pope, or Bishop of Bishops, can demand. The deference we have mentioned we are ready to pay to him as to every other Christian, but in all other respects our obedience

1 Epistolæ ad Gregorium Papam. The Saxon Priest B. quotes it in his very early life of St. Dunstan about 1,000 A.D., of which William of Malmesbury saw a copy at Glastonbury. See also, Spelman's Concilia, pp. 5, 108, and 109.

is due to the jurisdiction of the Bishop of Caerleon, who is alone under God our ruler to keep us right in the way of salvation."[1] St. Augustine's testimony is all the more wonderful that Bede, A.D. 740, stated :— "The Britons are contrary to the whole Roman world, and enemies to the Roman customs, not only in their Mass, but in their tonsure."[2] "The Britons, though they for the most part as a nation hate and oppose the English nation, and wrongfully and from wicked lewdness set themselves against the appointed custom of the whole Catholic Church," etc. (Bede, Bk. 2, C. 23). Bede also complained, writing of A.D. 715 that the Britons had refused to convert the English ; and that when the latter were converted and adopted Roman customs, "the Britons still persist in their errors, halting and turning aside from the true path, expose their head without a crown, and keep the feast of Christ apart from the fellowship of the Church of Christ."[3] (Bede, Bk. V., C. 22–23). In view of this antagonism St. Augustine's testimony is wonderful.

(5) It may be pardonable here to enumerate the points on which the British Church differed from the Roman, differences quite sufficient to suggest a differing origin. Haddan and Stubbs enumerates seven. (Vol. 1, Appendix D. pp. 152–155)—

1. *Date of Easter.* This difference stresses independence rather than different origin. From the Council of Nicea A.D. 316 till at any rate 455 they used the same cycle. In 458 Rome changed. In 597 St. Augustine found the Britons using the old cycle.

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1 Spelman's Concilia, pp. 108, 109, Haddan and Stubbs, Vol. 1, p. 122.

2 The Romans shaved the top of their head only, and let the hair grow round. The Celts shaved the whole front of the head, and left the hair at the back. Easterns shaved the whole head. Theodore of Tarsus was not allowed to be ordained Bishop, and sent to Britain in A.D. 668, till his hair had grown, and Roman tonsure had been performed.

3 Abbot Ceolfrid, in his letter to King Naiton of the Picts, A.D. 710 (Bede's Eccl. Hist.) urges conformity to Roman custom in the tonsure, but admits that "the Catholic Church does not use one and the same form of tonsure throughout the world."

2. *Baptism.* Probably one immersion; not three. Both Churches had Chrism and Confirmation. St. Patrick in his letter to Coroticus mentions that he had undergone both.

3. *Tonsure* different from Greek and Roman. The British tonsure was Druidical which causes speculation as to whether Druidical monasteries came over wholesale to Christianity about A.D. 167. The Bretons also kept it. A Colony of Saxons at Bayeux had before 590 copied it from the Bretons. The Council of Toledo IV. A.D. 633 condemned it.

4. *Mass.* Peculiar Ritual. A multiplicity of Collects.

5. *Ordination.* Peculiar Ritual. Certain Lections taken from a British Latin version. The anointing of the hands of deacons; the anointing of heads of priests, and Bishops, of the Bishops twice; prayer at the giving of the stole to the Deacons; delivering of the Gospel to Deacons; *investing* the priest with the stole.

6. *Bishops.* The consecration of Bishops by *a single Bishop*, as in the cases of Dubricius and Teilo, and in the later Irish Church.

7. *Churches and Monasteries.* A peculiar way of consecrating.

(6) **Charters.** I will not press the point of every charter of all the early Kings, British or Saxon (including those of Ina and Edgar) calling Glastonbury the first church in the Kingdom, the cradle of Christ's religion in Britain, founded by Christ's disciples, as the genuineness of some at least of the charters is suspect. But above has been quoted early Roman, Eastern and British authority.

(7) **Nicephorus,** Patriarch of Constantinople, and Byzantine historian, A.D. 758–820. Michael Alford the Jesuit in his "Fides Regia Britannica" under Anno Christ. 47, Peter 3, Caractaci Regis, 3, Claudii, Imp, 5 wrote "And speaking carefully there can scarcely be a doubt that one of the Apostles preached

there (Britain) if there should be any hesitation in naming the Apostle." (Later he definitely names St. Simon Zelotes). Alford then quotes Nicephorus, speaking of the Dispersion of the Apostles "One reached Egypt and Libya, another reached the extreme regions of the Ocean, and the British Isles." Nicephorus Lib. 1. cap 1.

(8) **Flavius Dexter.** Cressy in his "Church History of Brittany" (cap V.) quotes him thus "In the one and fortieth year of Christ St. James returning out of Spain visited Gaule, Brittany (Britain) and the Towns of the Venetians where he preached the Gospel, and so came back to Jerusalem to consult with the Blessed Virgin, and St. Peter about matters of very great weight and importance." The statement that St. James, great among the Apostles as first Bishop of Jerusalem, and kinsman of Our Lord, visited Britain five years after the earliest date given for St. Joseph's coming is of interest. In the year named we know from Acts XI that St. Peter was in Jerusalem contending for the reception of Gentiles into the Church, as he was five years later, when St. James presided there at the first Church Council, which dealt with the same subject.

St. Joseph of Arimathea.

(1) **Cardinal Baronius,**[1] the great Church historian, and most learned librarian to the Vatican, in his ECCLESIASTICAL ANNALS, on which he spent 30 years, UNDER THE YEAR A.D. 35, states that in that year Joseph of Arimathea, Lazarus,[2] Mary, Martha,

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1 Annales Ecclesiastice 1601 Edition, Tom. 1 f 327. Baronius was a most careful historian. He wrote "Melius silentium quam mendacium veris admixtum"—(Better silence than a lie mixed with truth) when writing about St. Catherine of Alexandria.

2 Among the ancient British Triads there is a Triad of Lazarus, the only ancient writing about Lazarus apart from Holy Scripture. The French traditions of Lazarus and his companions clustering round Marseilles fit in with the British.

Marcella,[1] their maid, and Maximin, a disciple, were put by the Jews into a boat without sails and without oars[2] and floated down the Mediterranean, and landed at Marseilles,[3] and from thence Joseph and his company crossed into Britain, and preached the Gospel there, and finally died there. The annals quote "The Acts of Magdalen" for the voyage to Marseilles and an ancient MS. History of England in the Vatican for St. Joseph's mission to England and his death there. William of Malmesbury says that St. Philip sent 12 missionaries from France to Britain, of whom the leader was St. Joseph of Arimathea, and that the King gave them Ynys-vitrin, or Avalon, or Glastonbury, and 12 Hides of land. V. pp. 23–24.

(2) **Doomsday Book** contains this entry:—"The Church of Glastonbury has in its own ville 12 Hides of land, **which have never paid tax.**" (Doomsday Survey folio p. 249b). Doomsday Book was certainly only written for one purpose, and it is a very suggestive confirmation of the early grant of 12 Hides by Arviragus to St. Joseph of Arimathea.

(3) **The Pseudo-Gospel of Nicodemus,** an Oriental MS., generally attributed to the 4th Century, but which Tischendorf thinks to be very early 2nd Century, and Dr. Rendel Harris thinks "very early," towards the end states that St. Joseph suffered persecution.

(4) **Maelgwyn of Avalon or Melchinus,**[4] the uncle of St. David, and "who was before Merlin," about

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1 Jacobus Valderius in his De dignitate regum et regnorum Hispaniae says that it was Marcella who cried out to Our Lord "Blessed is the womb that bare Thee," and that Maximim was the man blind from birth whom Our Lord healed. Cap. 6, Sec. 58.

2 It is most interesting that in Le Sant Graal the memory of this form of voyaging had got so associated with St. Joseph that the poem accredited him with coming to Britain "Sans aviron, et sans gouvernal, ne ongues n'i ot voile fors le giron de sa cemise," and that this obliging shirt brought St. Joseph, the Holy Graal and 150 people to our shores! Eugene Hucher's edition, Paris, 1877, II. p. 49.

3 It is an amazing fact that to this day all the gipsies of France make an annual pilgrimage to Saintes Maries de la Mer at the mouth of the Rhine, where the barque of Lazarus is said to have come on shore, to venerate the relics of three holy women and his companions, Marie Salome, Marie Jacobe, and in especial Sara, their black servant. v. "Morning Post," May 28, 1923.

4 V. pp. 11, note, and 100.

A.D. 540, wrote "The Isle of Avalon greedy of burials . . . . . received thousands of sleepers, among whom Joseph de Marmore, from Aramathia by name, entered his perpetual sleep. And he lies in a bifurcated line next the southern angle of the oratory made of circular wattles by 13 inhabitants of the place[1] over the powerful adorable Virgin. Joseph had with him moreover in his sarcophagus, two white and silver cruets filled with the blood and sweat of the prophet Jesus.[2] When his sarcophagus shall be opened it will be seen whole, and untouched in the future, and will be open to the whole world. From then neither water, nor dew of heaven, shall fail those inhabiting this most noble island. For much time before the Day of Judgment these things shall be open in Josaphat and declared to the living."[3] It is rash to assert that the two cruets here referred to are merely another version of the Holy Grail story. Here we can trace the cruet story back to Maelgwyn or Melchinus in speaking of St. Joseph's burial. If Gildas Badonicus A.D. 516–570 wrote "The Acts of the Illustrious King Arthur"[4] we have a reference to the Holy Grail about the same date, for we read "In the search for a vessel which they there call the Holy Grail it is related almost in the beginning, where Galaat, a

1 The reference to 13 inhabitants is most interesting. St. Joseph had 12 companions. The 13th may have been a native expert.

2 On several buildings put up by Abbot Bere there is a design of a rough cross between two covered vessels with handles. It is generally said that this is a canting rebus of two beer-jugs, and a cross, and has reference to the Abbot's name. It is hard to be believed. Both Mr. Bligh Bond and the Author have separately come to the conclusion that these vessels represent the cruets with the blood and the sweat of Our Lord, and that this was adopted as an emblem by the Abbey. To support this it appears in 15th century glass in the South window of the Sanctuary of the Parish Church on a background with drops of colourless liquid, and in some cases the vessels appear without handles. The Abbey Farms and other buildings bear emblems.

3 John of Glastonbury, Hearne's small edition, 1726, p. 55. Capgrave's De Sancto Joseph at Aramathia. The Magna Tabula of Glastonbury at Haworth Castle. Ussher, Antiq. p. 12, 1687 edition; a thick vellum Cottonian MS.; Flores Historiarum (Master of the Rolls Series) 1890, p. 127. John Leland the great antiquary specially mentions seeing Melchinus' book in Glastonbury Abbey Library shortly before the Dissolution.

4 V. pp. 63—64.

white knight, shews to his son Lancelot the mystery of a certain wonderful shield, which he committed to him to carry, which no one else without great damage could carry even for one day."[1] Not till the 12th century does the story of the Holy Grail appear in its vigour, when in Henry II's reign it appears simultaneously in Britain and France. Walter Mape, a great figure in Henry II's court embalmed it in England. He had been Parish Priest at Westbury in Wilts, and Canon of Salisbury, both places within easy reach of Glastonbury, before he became Archdeacon of Oxford. The earliest references on the Continent are by Chretien de Troyes, Wolfram von Eschenbach, and Robert le Boron. De Troyes wrote Les Contes del Graal from a book given him by Comte Phillippe de Flandres, 1185–1189. In 1198–1210 Wolfram wrote the German story Parsifal. He quotes Chretien, but repudiates his story, and says that his own came from Kyot le Provençal, le Chanteur. This is a lost French source, probably Breton; Robert le Boron wrote about 1204. We cannot forget the intimate intercourse between Britain and Brittany, and the ties of their Royal Houses. But the lays of the Holy Grail have Glastonbury's two stories of St. Joseph and King Arthur inextricably mixed. When Arthur's body was found in 1190–1191 the two stories awoke and the Troubadours carried them in their lays all over Europe.

Was the book referred to above by de Troyes Walter Mape's, or some much earlier book? Robert le Boron says that the story was first told by "great Clerks." This shews an ecclesiastical source. M. Paulin Paris, who spent 40 years on the subject, is of opinion that the story came first from a Welsh monk or hermit who lived in the 8th Century. "The Acts of the Illustrious King Arthur" referred to above[2] relating the search of Sir Lancelot for the Holy Grail

1 V. pp. 63—64.
2 V. pp. 63—64.

also speaks of a hermit called Waleran,[1] who explains the mystery of a fountain which continuously changes taste and colour. John of Glastonbury[2] gives the already quoted passage from Maelgwyn or Melchinus. This passage is also found added in the margin of the Cambridge MS. of Wm. of Malmesbury's "De Antiquitate Glastoniae in a very old hand-writing. Vincent Belovacensis in his Speculum Historiale, Lib. 23, cap. 147, under the year A.D. 719 also tells of a hermit in Britain who had a vision of St. Joseph of Arimathea and the Holy Grail. There is some persistently lingering memory of a hermit in connection wth the Holy Grail. The date of the earliest history of the Holy Grail is in dispute. It has been stated under the Title of "Le Seynt Graal" as A.D. 717. M. Paulin Paris in his "Romans de la Table Ronde" (Vol. 1, p. 91) strongly supports this date after spending 40 years on the question. Helinand a monk of the French Abbey of Fromond, who died about 1219 in his Chronicle, which ended with the year 1209, quotes under the year A.D. 717 the writing of a hermit in Britain, who had a vision that year of St. Joseph and the Graal. In this French book the amazing claim was made that the Hermit's Latin writing was made by no mortal hand. This is especially interesting, for exactly the same type of claim was made in one part of Wm. of Malmesbury's De Antiquitate Glastoniae that the Wattle Church was built by no mortal hand. There is a tinge of the divine about Glastonbury and things connected with it. Is it the memory of a Presence?

(5) **"The Victory of Aurelius Ambrosius."** A.D. 516–570 **Gildas Badonicus.** This book is now lost. Aurelius Ambrosius, or Ambrosius Aurelianus, British Emperor, "Prince of the Sanctuary" was almost certainly the son of the British Emperor, Constantine, and grandson of Constantine the Great, brother of

1 v. p. 64.
2 P. 55, Hearne's smaller Edition.

Uther Pendragon, and uncle of King Arthur. Geoffrey of Monmouth (about A.D. 1135) refers to this book as written by **Gildas** (Bohn's edition p. 155.) Professor W. A. S. Hewins in his "Royal Saints of Britain" p. 52 calls Ambrosius "the connecting link between the Roman Empire and modern Britain . . . . . one of the greatest figures in British history and romance—the last of the Romans . . . . . the protagonist against the Saxons . . . . . the Emrys of the Welsh—but with all that a perfectly historical character." Aurelius and his brother Uther Pendragon, the father of Arthur, after the murder of their elder brother Constans, and the usurpation of his crown by Vortigern fled into Brittany, and were brought up as princes by the King there. On his return Aurelius burned Vortigern, and took the crown, defeated Hengist, and restored the Kingdom to the British). Sir Henry Spelman also in his "Concilia" assigns this book to Gildas, and quotes from it thus "Another Gildas, Albanicus,[1] strongly supports him (Gildas Badonicus) in this opinion, who in the book of the Victory of Aurelius Ambrosius plainly asserts that Britain received the gospel in the time of the Emperor Tiberius, and he adds also that Joseph of Arimathea was sent (after the dispersion of the Disciples) to Britain by Phillip the Apostle, about the year of Our Lord 63 and that he himself stayed here all his life, and along with his companions laid the foundations of the Christian religion." There is little doubt that Gildas saw this book in Glastonbury Abbey library, and that some six centuries later (1135) Geoffrey of Monmouth at least heard of it from his friend Wm. of Malmesbury, resident there. Both William and Geoffrey dedicated books to the same patron, Robert Duke of Gloucester.

(6) **The Acts of the Illustrious King Arthur.** This book is also lost. It is quoted by several authors.

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1 Spelman and Alford differ as to which of the 2nd and 3rd Gildases is Albanicus, or Badonicus. V. p. 54, n.

The passage quoted below is found added in a very old hand, as from this book, in the margin of the Cambridge MS. of William of Malmesbury's De Antiquitate Glastoniae Cap. 2. John of Glastonbury also quotes it (p. 55, Hearne's small edition). So does Capgrave, in his "De Sancto Joseph at Aramathia" (1393–1464). John Capgrave was Principal of the Augustinian Friars in England. He received Henry VI. at his Friary at Lynn in Norfolk in 1466. He was full of Glastonbury lore. Probably these lost books were in Glastonbury's wonderful Library, which awakened John Leland's admiration in 1534, before the Dissolution. When one thinks of the ravages of the Saxons and Danes, the wars between King Stephen and the Empress Matilda, the Wars of the Roses, various rebellions, and the dissolution of the Monasteries, the wonder is not at what is lost, but at what has survived. The authorship of the book is attributed to Gildas (A.D. 516–570). John of Glastonbury certainly knew the books of Glastonbury Abbey. Capgrave must at least have corresponded with the monks of that Abbey before he wrote his treatise on St. Joseph. The passage is as follows: "The book of 'The Acts of the Illustrious King Arthur' testifies that in the quest of a certain Knight called Lancelot of the Lake made by the Companions of the Round Table (viz., where a certain hermit revealed to Waleran[1] the mystery of a certain fountain that changed its taste and colour frequently) (? the Chalice Well) which miracle should not cease until there should come a great lion, which also should have his neck bound with great chains; that Joseph of Arimathea a noble decurio with his son called Joseph and several others came into Greater Britain which is now called England, and there finished his life."

(7) **Emperor Theodosius.** "*De Sancto Joseph ab Aramathia.*" John of Glastonbury in the 13th century and John Capgrave (1393–1464) both give the same long extract from a book which they claimed that the

1 V. p. 62.

NORTH SIDE OF ST. MARY'S CHAPEL, GLASTONBURY.

Built 1184—1186 on the site of St. Joseph's Wattle Church of St. Mary.
To the East is the Galilee, to the further East the Nave of the great Church of SS. Peter and Paul.

Emperor Theodosius (A.D. 379–395) found in Pilate's Pretorium in Jerusalem. It is only possible to summarise it, whatever the book was. It was evidently composed after the earliest "Book of the Holy Graal," which it quotes, whatever date that may be.[1] It narrates the miraculous and much is palpably absurd. But to leave it out altogether is to lose some of the atmosphere around this story and its statement about events in Britain. It states that immediately after the Crucifixion the Jews sought to arrest St. Joseph, Nicodemus and others. The others hid, but St. Joseph and Nicodemus went boldly to the Jews. St. Joseph was imprisoned in a windowless cell, Nicodemus allowed to depart. The seals of Annas and Caiaphas were fixed to the lock of the cell, and a guard stationed. On the Sabbath the Jews met to consider how to put Joseph to death. They sent for him but the cell was empty, and St. Joseph was found in Aramathea. The Sanhedrim sent him a message of repentance and good-will by seven men. (This is quite contrary to the simple natural narrative told by Baronius). Joseph rejoiced, came and declared that Our Lord had appeared to him in a vision while in prison. St. Joseph had asked to be shewn the Tomb where he had buried Him, and Our Lord led him there, and shewed him the sindony in which he had wrapped Him, and the face-cloth. Then he adored Him, and Our Lord led him to his house at Aramathea, and forbad him to leave it for 40 days. After this St. Joseph went to St. Philip to be taught, and with his son Josephes was baptized by him. Later St. John while evangelizing Ephesus made him Paranymphos (guardian)[2] to the Blessed Virgin Mary. And he was present with St. Philip and other disciples at her assumption, and immediately preached through divers

1 See p. 62.

2 Strictly the Bridesmaid, or the friend who in the East conducts the Bride to the Bridegroom. The Cotton MS. Titus A. XIX, ff. 18–19 tells the same tale. V. pp. 42 and 71.

regions what he had seen and heard from Our Lord and the Blessed Virgin, converting and baptizing many. Fifteen years after the assumption along with his son Josephes, whom Our Lord had consecrated Bishop in Sarath[1] (Saraz) he came to Philip the Apostle in the Gauls. (This is the third mention of association with St. Philip). He converted and baptized many there. St. Philip then sent him to Britain as head of 12 (of whom Josephes was one) to preach the Gospel. Six hundred and more men and women accompanied him (as is to be read in the book of the Holy Graal) under a vow. All but 150 broke it, who by God's command crossed the sea on Joseph's shirt, on an Easter night, and arrived in the morning. The others repented, and God sent them a ship made by King Solomon, which had survived, and came the same day to their companions along with a certain Prince of the Medas by name Vacion (elsewhere Nacion) whom Joseph had formerly baptized in Saraz, along with Mordrai a King of that city. To Mordrai Our Lord appeared in a vision shewing his hands and feet, and pierced side. And on Nacion's enquiry who had done these things to Him he was told " a perfidious King of North Wales who imprisoned his servant Joseph preaching in those parts, denying him necessary food. (This is very reminiscent of the words to Saul of Tarsus " I am Jesus Whom thou persecutest.") Our Lord charged him to go to North Wales and deliver St. Joseph. King Mordrai obeyed and went with an army and Duke Maxim, and killed the King of North Wales, and released Joseph and his companions. After this, in the year 63 Joseph with Josephes, and 10 other companions, *traversing Britain* over which Arvigagus reigned, preached Christ faithfully. The King refused to leave the faith of his fathers, but

1 This version of Saraz is interesting, and suggests an Easvern orig n. In Yiddish the modern Jew pronounces all his diphthongs as S. For instance Sabbath is Shobbas. Talith is Talis, and so on.

because of their long journey, and quiet life he gave them a certain island called Inswytryn. (Innys Witryn) that is the Glassy Isle, on the borders of his realm, surrounded with woods, and scrub, and marshes to dwell in.

After a very short time the aforesaid Saints living in the same wild place, were told in a vision by the Archangel St. Gabriel to build a Church in a spot revealed o them in honour of the Blessed Mother of God, the ever Virgin Mary. Obedient to the heavenly admonition they compiled a certain Chapel with circular walls of twisted twigs in the 31st year after Our Lord's passion, *and the 15th after the glorious Virgin's assumption, that is in the same year in which they came to St. Phillip the Apostle in Gaul, and were sent by him to Britain*, a tabernacle of no beauty indeed, but much adorned by the grace of God. And since this was the first church in this region the Son of God endowed it with greater dignity by personally dedicating it to the honour of His Mother.

These 12 Saints carrying out in the same place their duties vowed to God and the Blessed Virgin, by vigils, fasts, and prayers received the necessaries of life. Struck by the holiness of their lives two Kings though Pagans, Marius, son of King Arviragus, and Coel, son of Marius, gave to each one hide of land whence the name XII Hides. In the course of a few years these Saints left the prison of the flesh, among whom also St. Joseph was buried, and placed *in a bifurcated line next the said oratory.*

The same place then began to be a hiding place for wild beasts, which had been the habitation of Saints, until it pleased the blessed Virgin that her Oratory should return to the memory of the faithful. The book is plainly fantastic and miracle-claiming. I have translated it, and summarised it, keeping as near the language of the original as that permits, because it is so clear in its dates, and the order of events. Moreover it is interesting as emphasising

the association with St. Philip, also the Nacion and Mordrai of the Grail stories, explaining who they were, and how they came in. It tells how much happened in the year of arrival in Britain, and I think that it confirms and puts in chronological order a visit of St. Joseph to Wales before he came to Glastonbury where he built the first Church in Britain. (Crewkerne in Somerset has a tradition that St. Joseph built a cell there on his way to Glastonbury). Whatever the date of this book, it lies between some early form of the Graal story, and William of Malmesbury, for a very great deal of William's 1st chapter is word for word from this. William had the run of the Glastonbury Library.

(8) **Welsh Evidence.**

(a) **Ilid.** St. Joseph of Arimathea in the Welsh account of his having brought Christianity to Britain is always called " Ilid." Why, has always been a puzzle. With diffidence I will suggest what may be a solution. The word " Ilu " is found at Babylon as the equivalent of the Hebrew, Elohim, God. Jah-Elohim, God, becomes Jaum-Ilu ; Jacob, Joseph, Israel, become Yakub-Ilu, Yasub-Ilu, Sar-Ili. (On the stele of Manepta in Egypt, Israel becomes Isra-Ilu). Joseph or Yasub means " he who adds." Does the full name Joseph-Ilu therefore mean " God's man who adds," God's rich man," " God's Joseph." In a strange land, the Yasub or Joseph might easily be dropped, and Ilid might well be a Welsh variant of Ilu or Ili.

(b) **The Achan Saint Prydain.** (Genealogies of the Saints of Britain) say that " There came with Bran the Blessed from Rome Arwystli Hen, (Aristobulus the aged, Ilid Cyndaf (Chief, or Head) men of Israel, Maw or Mawan, son of Cyndaf.

(c) **The Iolo MSS.** refer to Cyndaf coming with Garmon (pp. 100 and 102). The same MSS. tell in the Genealogy of Jestyn ap Gwrgant, Prince of Glamorgan in the 11th Century how Eurgain wife (daughter) of

Caractacus or Caradoc sent for Ilid, " of the land of Israel " from Rome to Britain to assist her in conversion of the British. " This Ilid is called in the lections of his life Joseph. He became principal teacher of the Christian faith to the Welsh, and introduced good order into Cor Eurgain, which Eurgain[1] had established for 12 Saints near the Church now called Llantwit." *He afterwards went to Glastonbury* " where he died and was buried, and Ina, King of that Country raised a large Church over his grave."[2] (Iolo MSS. p. 7). Iolo was a faithful transcriber of MSS. The MSS. that he transcribed embalmed ancient traditions. (v. Baring Gould's " Lives of Welsh Saints " 1, p. 198.) Baring Gould Vol. VIII, pp. 295 and 300 says, that Ilid was the Patron Saint of Llan Ilid in Gwent. A house in that part is called Tre-Bran, and is supposed to confirm the connection of Ilid or St. Joseph with this place. Many Grail stories speak of St. Joseph going to Wales first. It is even possible that he arrived at Wirral (Weary All) Hill Glastonbury by land via Crewkerne, where there is a tradition that he founded a cell.[3]

(d) **Gestyn Ceiriog** in the Cwydd to St. Mary Magdalene calls St. Joseph Ilid. (Llanover MS. B.1. p. 630, and Cardiff, MS. 26, p. 99).

(e) **Sayings of the Wise.** One of these says " Hast thou heard the saying of St. Ilid, one come from the race of Israel—' There is no madness like extreme anger," St. Joseph had witnessed the madness that led to the Crucifixion. Iolo MSS. p. 255.

(f) **The Bardic Pedigrees** tracing the descent of King Arthur of Britain maternally from St. Joseph, that of Loth his brother-in-law from Peter, a relative of St. Joseph, and that of the British Princes generally,

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1 V. pp. 18 and 79.

2 The remains of King Ina's Church at Glastonbury Abbey, built in A.D. 700, have been excavated in recent years, but alas, have been covered up again. Association is one of the most powerful things in life. Tens of thousands might have been thrilled by them. Now, no one sees them.

3 But see p. 20–24.

to Ann, 'cousin' of the Blessed Virgin Mary and thus confirming the Tradition. It must not be forgotten that St. Joseph was held by Eastern tradition to be 'uncle' to the Blessed Virgin Mary. These records of descent are evidence of the deep-felt belief of the connection of Britain and the ancient British Royal Family with St. Joseph, and the Holy Family. Saint Carannog was said to have been descended from the above Anna. So was St. Cadoc. St. David of Wales was said to have been descended from Euguen son of the sister of the Blessed Virgin Mary. And Beli the Great, the father of King Lud (whence Billingsgate and Ludgate) is stated to have married a consobrina (strictly cousin or niece, but must have been a much earlier kinswoman) of the Blessed Virgin. And nearly every one of these people traced their descent through **King Avallach** the grandson of this inter-marriage with the Holy Family, surely the King Evelake of the Grail stories. These constant assertions, these age-long assertions are not to be despised.[1]

(9) **St. Gregory of Tours,** in his History of the Franks (p. 133), A.D. 544–595, **Haleca, Archbishop of Saragossa,** in his Fragmenta, the **Chronicon of Pseudo Dexter,** all unite in saying that Joseph of Arimathea was the first to preach the Gospel in Britain.

Melchior Inchofer, that stout defender of the story of the connection of the Bethany family with Marseilles contends that St. Joseph did accompany them to Marseilles, and cites Isidore, Archbishop of Seville A.D. 600–636 as to his having been sent to Britain. (De veritate Epistolae. B. Mariae ad Messanenses cap. 13).

(10) **Freculphus, Bishop of Lisieux,** A.D. 825–851, at least confirms that St. Philip, who is said to have sent

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1 V. Professor W. A. S. Hewin's "The Royal Saints of Britain," pp. 18–20, and John of Glastonbury, Hearne's small edition, Vol. I, pp. 56–57. Rev. Rice Rees, "Welsh Saints" says that Llyr Llediarth (Lear, father of Bran, grandfather of Caratacus) and Avallach were contemporary with the Christian Era, which fits in with the Avallach of the Grail stories (pp. 88–91).

St. Joseph, preached and laboured in France. So that long before William of Malmesbury, the Roman, Eastern, Gallic, and Spanish Churches bore testimony to this fact.

It may not be out of place here to mention that the ancient Magna Glastoniensis Tabula which is, and has been for centuries in the possession of the House of Howard at Nawørth Castle, records much already quoted, such as that St. Philip baptised St. Joseph and his son Josephes, and that St. Joseph was appointed by the Blessed Apostle St. John (toiling exclusively for the instruction of the Ephesians) Paranymphos (see pp. 42 and 65) to the Blessed Virgin Mary. And perhaps one might add, that Robert Parsons the Jesuit in his "Three Conversions of Britain" (St. Joseph, SS. Fagan and Dyfan, and St. Augustine accepts the story of St. Joseph (including the journey to Marseilles) on the authority of Capgrave, Polydore Vergil, and Camden.

(10) **St. Polycrates,** Bishop of Ephesus (in his Epistle to St. Victor, Pope of Rome, who was martyred under the Emperor Severus, A.D. 193) appears to supply a link. St. Victor was the first to raise the controversy about the keeping of Easter, which lasted till after the Council of Nicæa, A.D. 325. The Eastern Churches kept it on the day of the full moon, whether it fell on a week day or a Sunday: the Western Churches always on a Sunday. St. Victor was so bitter about it that even in those early days he wished to excommunicate all Churches differing from the Roman custom. There are extant in Eusebius (Historia Eccles: Vol. 24) letters from two eminent ecclesiastics rebuking Pope Victor's policy, one from St. Irenaeus (the pupil of St. Polycarp, the disciple of St. John), Bishop of Lyons in the Gallican Church,[1] who with his Church was willing

1 Haddon and Stubbs point out (Vol. I, p. 10) that Lactantius about A.D. 313, and Sulpicius Severus about A.D. 400 include the British Church in the Gallican shewing the sympathies and affinities of the British Church.

to conform to the Roman and Western usage; the other from the aforesaid St. Polycrates opposing it, In his letter St. Polycrates pleads St. John and **St. Philip the Apostle amongst other illustrious** persons who helped to build up the customs of the Eastern Church. This reference to St. Philip has an interesting bearing on the question of the British Church and its keeping of Easter. If the tradition that St. Philip sent St. Joseph and his companions to Britain from Gaul be true, the British Church might be expected to follow, as it did, St. Philip's method of keeping Easter. The British Church was as insistent upon being Catholic and Apostolic as it was upon being Anti-Roman. And so after a dispute of 132 years the ultimate decision of the Council of Nicaea, A.D. 325, that Easter was to be kept on a Sunday was binding on it. But it was exactly like the contentious spirit of the race still to differ from Rome in another point of the same question. Accordingly, it was not till the Council of Whitby, A.D. 664, when Saxon Wilfrid persuaded the Council to overthrow the old Celtic discipline, that the British Church agreed to keep Easter on the same Sunday as the Roman and the rest of the Western Church kept it.[1] This bowing to a decision, by keeping Easter on a Sunday, and then keeping up the quarrel by disputing for centuries as to which Sunday to keep it, is very Celtic, and has an analogy in the Welsh adoption of surnames.[2] The Celtic race is the

1 From what Bede wrote, even after the Ciuncil of Whitby, the adoption of the Roman Easter was only gradual. The Welsh Church did not adopt it till A.D. 755. Rees' Essay on Welsh Saints, p. 65.

2 When the Welshman Henry VII. came to the throne he realised the disadvantages of Welsh nomenclature. A man might have twenty-eight names or more—John, son of David, son of Thomas, son of Llewellyn, etc., being John ap David, ap Thomas, ap Llewellyn, etc. He therefore decreed that Welsh families were to take surnames. Only the principal families took them at once. They were too illustrious for their disobedience to escape notice. The others adopted a subterfuge, appearing to comply, but clinging to their Celtic tradition. The above pedigree then became John Davis, David Thomas, Thomas Llewellyn. This continued in some cases to quite modern times, and so did the Ap. Both the ecclesiastical and the civil pieces of conduct are most Celtic.

most stubborn in the world, except the Jewish, in spite of their quickness and extraordinary adaptability. The importance of the quotation to our subject is that it seems to give a link between the British Church and St. Philip a thousand years before William of Malmesbury stated it.

(11) Perhaps one may be forgiven for citing here **the great silence of the Roman Church** as to St. Joseph's life and death as in itself equal to a piece of documentary evidence. St. Joseph was a man of importance, whose courageous adherence to Christ must have infuriated the Jews. Yet we hear so little of the fate of this "honourable counsellor" who defended Our Lord, and claimed and honoured His dead body when all appeared lost. Britain was outside the Roman Church, and not altogether within the Roman Empire. Hence, the silence of the former suggests the truth of the story that he came to Britain. It fits in.

(11) **Date of Glastonbury's Feast of St. Joseph.** William Goode the Jesuit, as recorded by Ussher tells us that the Feast of St. Joseph was kept at Glastonbury for six days in the Kalends of August. The Kalends were the first days of the month. Cressy the Benedictine tells us that St. Joseph died at Glastonbury on July 27th, A.D. 82. Except at Glastonbury the Feast of St. Joseph is kept on March 17th the same day as St. Patrick's. Considering the traditional association of St. Joseph with Glastonbury this differing date of the Feast is very striking. As the Saint is said to have died on July 27th and his Feast was kept in the early days of August, it looks like an unbroken record of the date of his burial.

St. Philip the Apostle in France.

Seeing how persistent from several sources is the statement that St. Philipp sent St. Joseph, his son,

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Archbishop Ussher Cap. 2. and Edward Maihew Congregat. Angl. Ordinis Benedict: Tab. 2, pp. 1118–1119.

and 10 other companions from France to convert Britain, it is important to see whether we have any corroborative evidence of St. Philipp ever having been in France or Gaul. There is.

(1) **Isidore, Archbishop of Seville, A.D.** 600–636, whom Dr. William Smith (Dictionary of Christian Biography) calls "undoubtably the greatest man of his time in the Church of Spain . . . . . a voluminous writer of great learning . . . . . He had also a trained and cultivated mind," wrote thus—"Philip of the city Bethsaida, whence also came Peter, preached Christ to the Gauls, and brought barbarous and neighbouring nations, seated in darkness and close to the swelling ocean to the light of knowledge and port of faith. Afterwards he was stoned and crucified, and died in Hierapolis, a city of Phrygia, and having been buried with his corpse upright along with his daughters rests there." De ortu et obitu Patrum Cap. LXXIII. 131."

(12) **Cardinal Baronius.**[1] (Annales. Tom. 1, Ann. Christi 44, Claudii Imp. 2, Sec. 32) narrates " Philip the fifth in order is said to have adorned Upper Asia with the Gospel,[2] and at length at Hierapolis at the age of 87 to have undergone martyrdom, which also John Chrysostom hands down,[3] and they say that the same man travelled over part of Scythia, and for sometime preached the gospel along with Bartholemew.[4] In Isidore one reads that Philip even imbued the Gauls with the Christian faith, which also in the Breviary of Toledo of the School of Isidore is read. But we have said in our notes to the Roman Martyrology that ' to the Galatians ' must be corrected in the place of ' to the Gauls.' " But the learned Archbishop Ussher says ' I am not at all satisfied here with the conjecture of Baronius in transferring the statements of Isidore from our Gauls to the Galatians of

1 See p. 58, note 1.
2 Niceph, 2, Cap. 39. Metaphr. die 15 Novemb.
3 Chrysostom. No. de 12. Apostl.
4 I demque supra. Niceph, et Metaphr.

Asia ; much less with the temerity of a recent Editor of the works of Isidore, Jacobus Breulius, in substituting Galatians for the Gauls in the text itself, without any reference to the ancient reading.' Ussher (Brit. Ecc. Antiq. Cap. II).

(3) **Freculphus, Bishop of Lisieux in France.** A.D. 825–851, wrote (Tom. posterior Chronicorum. Lib II, Cap. IV. " Philipp of the City of Bethsaida whence also came Peter, of whom in the Gospels and Acts of the Apostles praiseworthy mention is often made, whose daughters also were outstanding prophetesses, and of wonderful sanctity, and perpetual virginity, as ecclesiastical history narrates, preached Christ to the Gauls." He then proceeds to quote Isidore.

(4) **St. Epiphanius, A.D.** 315–407, **Bishop of Salamis** " one of the most zealous champions of orthodox faith and monastic piety " (Smith's Dict. of Christ Biog.) wrote " The ministry of the divine word having been entrusted to St. Luke, he exercised it by passing into Dalmatia, into Gaul, into Italy, into Macedonia, but principally into Gaul, so that St. Paul assures him in his epistles about some of his disciples —' Crescens ' said he ' is in Gaul.' In it must not be read in Galatia as some have falsely thought, but in Gaul." Pere Longueval remarks that this sentiment was so general in the East, that Theodoret who read ' in Galatia ' did not fail to understand ' Gaul ' because as a matter of fact the Greeks gave this name to Gaul, and the Galatians had only thus been named because they were a colony of Gauls (Memoire de l'Apostolat de St. Mansuet. (v. p. 83) par l'Abbé Guillaume, p. 11).

Perhaps it may be permitted to point out that Edouard de Bazelaire supports this view of Crescens being in Gaul, and not in Galatia. He traces St. Paul about the year 63 along the Aurelian Way from Rome to Arles in France. He names his three com-

panions, St. Luke who had just written the Acts, Trophimus whom he left at Arles, Crescens, whom he sent to Vienne. An inscription of this period has been found to the memory of Nero for having purged that province of brigands, and of those who sought to introduce a new superstition. (Les Annales de Philosophic Tome LXIV, p. 277. De Bazelaire goes on to say " On his return he retook Trophinius with him, and was not able to keep him as far as Rome, for he wrote from there to Timothy " Hasten and come and join me as soon as possible. Crescens is in the Gauls. I have left Trophimus sick at Millet " (Miletus). The Abbé Maxime Latou referring to Trophimus being in Gaul says " In 417 the Pope Zozimus recognised in the Church of Arles the right of being Metropolitan over all the district of Narbonne because Trophimus its first Bishop had been for the Gauls the source of life whence flowed the streams of faith.[2] All this goes to prove that Gaul was known as Galatia. And their chronicling St. Paul's and his companions' journey does not in the least mean that they deny St. Philipp's. For the same M. Edouard de Bazelaire quotes M. Chateaubriand as saying " Peter sent missionaries into Italy, *in the Gauls*, and on the coast of Africa." The part that St. Peter played is duly emphasised by many illustrious Roman historians. And without St. Peter in the least exercising any primacy, this ardent and potent man might well have influenced his compatriot from Bethsaida.

(5) It is quite important to know that the Churches of Vienne and Mayence in Gaul claim Crescens as their founder. This goes far to corroborate that Galatia in 2, Tim. IV. 10, means Gaul, and not its colony Galatia in Asia, and that Isidore meant to say that St. Philip preached to the Gauls, and not to the Galatians of Asia.

1 Predication du Christianisme dans les Gaules Tom. IX. f. 198.
2 Revue des Sciences Ecclesiastiques, July 1861.

St. Simon Zelotes.

There is Eastern confirmation of the story that St. Simon came here.

(1) **Dorotheus, Bishop of Tyre** (**A.D.** 303), or the writer who attributed the Synopsis to him, in his Synopsis de Apostol; (9. Simon Zelotes) says:— "Simon Zelotes preached Christ through all Mauretania, and Afric the less. At length he was crucified at Brittania, slain and buried."

(2) **Nicephorus, Patriarch of Constantinople** and Byzantine Historian A.D. 758–829 wrote (Book II. c. 40) "Simon born in Cana of Galilee who for his fervent affection for his Master, and great zeal that he showed by all means to the Gospel, was surnamed Zelotes, having received the Holy Ghost from above travelled through Egypt and Africa, then through Mauretania and all Lybia, preaching the Gospel. And the same doctrine he taught to the Occidental Sea, and the Isles called Britanniae."

(3) **Greek Menology.** The Menology of the Greek Church celebrates St. Simon's Day on May 10th, and supports the statements of his having preached and been martyred in Britain. (Baronius, Annales Ecclesiastici under A.D. 44. Sec. XXXVIII.)

Aristobulus.

There is a very considerable consensus of authority for saying that Aristobulus came to Britain.

(1) **Hippolytus,** born about A.D. 160, the most learned member of the Roman Church of that period, (who had heard the lectures of St. Irenæus, born 30 years before him, the pupil of Polycarp the beloved of St. John) who was probably Bishop of the Greeks in Rome during the episcopates of Zephyrinus and Callixtus, in his list mentions Aristobulus as "Bishop of the Britons."

(2) **The Martyrologies of the Greek Church.** The Greek Menology for March 15th says:—"Aristobulus

was one of the 70 disciples, and a follower of St. Paul the Apostle, along with whom he preached the Gospel to the whole world, and ministered to him. He was chosen by St. Paul to be the missionary bishop to the land of Britain, inhabited by a very warlike and fierce race. By them he was often scourged, and repeatedly dragged as a criminal through their towns, yet he converted many of them to Christianity. He was there martyred after he had built churches and ordained deacons and priests for the island."

(3) **Haleca,** Bishop of Augusta, says :—" The memory of many martyrs is celebrated by the Britons, especially that of St. Aristobulus, one of the 70 disciples." (Halecæ Fragmenta in Martyr).

(4) **St. Dorotheus,** Bishop of Tyre, A.D. 303, or whoever wrote the tract attributed to him, says :—" Aristobulus, whom Paul saluted, writing to the Romans, was Bishop of Britain.' (Synopsis de Apostol : Synops. 23, " Aristobulus.")

(5) **St. Ado,** Archbishop of Vienne (A.D. 800–874), in the Adonis Martyrologia for March 17th, says :—" Natal day of Aristobulus, Bishop of Britain, brother of St. Barnabas the Apostle,[1] by whom he was ordained Bishop. He was sent to Britain, where after preaching the truth of Christ, and forming a Church, he received martyrdom."

(6) **Achau Saint Prydain** (Genealogies of the Saints of Britain) :—" There came with Bran the Blessed from Rome to Britain—Arwystli Hen " (Aristobulus the Aged), " Ilid, Cyndaf,[2] man of Israel, Maw or Mawan, son of Cyndaf," Bran and Caractacus were taken prisoners to Rome in A.D. 51. The

1 It is interesting that Beatus (vide p. 83) is said to have been baptized in Britain by Barnabas, a companion of Aristobulus.

2 Cyndaf means Chief or Head. Ilid is believed to be the British name for Joseph of Arimathea, and Mawan is considered to be the latter's son Josephes, from whom King Arthur is said to have been descended on his Mother's side. For the British account of the coming of Christianity see " Essay on the Welsh Saints," by the Rev. Rice Rees, London, 1836, and 3rd Series of Welsh Triads—Myvyrian Archaeology, Vol. 2, Triads 13 and 35.

latter at any rate stayed seven years. Aristobulus is said to have been the father-in-law of St. Peter. This is quite consistent with his being called "The Aged." In the Triads he is termed "a man of Italy," in contradistinction to his companions. This is interesting in view of St. Paul's reference to his household in Rome. (Rom. XVI., 10). In the Silurian list he is styled Confessor or Instructor to Bran.

Here, then, is very early Eastern, Roman, Greek and British Church testimony. One of the scenes of the labours of Aristobulus or Arwystli is still called Arwystli in Montgomeryshire on the Severn. It is most interesting to note that Ilid is said to have founded his mission at Cor-Eurgain, at Llan Ilid in Glamorganshire, under the protection of Bran, Cyllinus (afterwards St. Cyllinus) his grandson, and Eurgain his grand-daughter (afterwards St. Eurgain[1]) and her husband Salog, from whom Caer Salog or Salisbury took its name. Caractacus returned from Rome later. Cor-Eurgain or Llan Ilid was the other cradle and centre of Christianity in Britain, only a little later in date than Avalon or Glastonbury. (Vide the Rev. R. W. Morgan's "St. Paul in Britain," pp. 157 and 161).

Aristobulus is said to have died at Glastonbury A.D. 99. (Cressy, a Benedictine monk, 1605–1674). The great Abbey at Glastonbury was a Benedictine one, and the Benedictines on the Continent treasured much of its lore, and a few of its relics. But Alford (Regia Fides p. 41) says that Aristobulus was Zebedee, the father of SS. James and John, and the husband of Mary Salome, and that he went to Rome with St. Peter. Thence, leaving his family he was sent to Britain, where he died as a Martyr in the 2nd year of Nero, A.D. 58. Seeing that he was Aristobulus the Aged, this date is much more likely than Cressy's A.D. 99, unless he earned his title "Aged" in this country. It is ridiculous to expect exactness of

1 Vide earlier, pp. 18 and 69.

dates at this distance of time. But may not Mary Salome be muddled with another Salome? Was Aristobulus one of the family of Herods? Aristobulus was a common name in that family. An Aristobulus (a Herod) was uncle of the saintly St. Sabrina. He was the son of another Aristobulus who married Salome daughter of Philip and Herodias of dancing fame. And this younger Aristobulus (there were three in the Herod family) was a contemporary and second cousin of King Agrippa and Drusilla who married Felix of the Acts. So the dates fit in. (See Professor W. A. S. Hewin's "Royal Saints of Britain," pp. 28 and 29).[1] Cressy says that St. Paul ordained Aristobulus Bishop for Britain. Robert Parsons cites Mirmannus, and Baronius as to Aristobulus being a Bishop in Britain.

St. Paul.

(1) **St. Clement of Rome** A.D. 30–100 wrote:— "Paul, also having seven times worn chains, and been hunted and stoned, received the prize of such endurance. For he was the herald of the Gospel in the West, as well as in the East, and enjoyed the illustrious reputation of the faith in teaching the whole world to be righteous. And after he had been TO THE EXTREMITY OF THE WEST he suffered martyrdom before the sovereigns of mankind; and thus delivered from this world, he went to his holy place, the most brilliant example of stedfastness that we possess." (Epistle to Corinthians, C. 5). St. Clement belonged to the 1st Century, knew St. Paul personally, and was the third Bishop of Rome. St. Paul speaks of him in Phil. IV., 3, thus: "With Clement also and other my fellow labourers whose names are in the book of life"; and Irenæus, born about A.D. 130, himself the pupil of Polycarp the friend of St. John, thus speaks of him: "Clement,

1 Professor Hewin (p. 29) thinks Aristobulus, Bishop for Britain to have been quite possibly son of Herod, King of Chalcis, and great grandson of Herod the Great. Herod King of Chalcis died A.D. 48.

NORTH DOORWAY, ST. MARY'S CHAPEL,
GLASTONBURY ABBEY.

Most richly carved with scene from the Annunciation, Salutation, Nativity, Massacre of the Innocents, and Return from Egypt. St. Bridget is also seen milking her cow.

who had seen the blessed Apostles and conversed with them; who had the preaching of the Apostles still sounding in his ears, and their traditions before his eyes."[1]

(2) **Theodoret The Blessed,**[2] Bishop of Cyrus near Antioch in Syria, born about A.D. 390, called "facile princeps among his brethren for varied learning" by Dr. Bright,[3] and "an accomplished man of letters . . a Church historian learned, and generally impartial" by Dr. William Smith,[4] of whom Newman in his Historic Sketches wrote: "He has a place of his own in the literature of the first centuries, and a place in which he has no rival,"[5] and of whom Bishop Lightfoot wrote: "His commentaries on St. Paul . . . . have been assigned the palm over all patristic expositions of scripture."[6] Such a man's definite statements cannot lightly be dismissed, and afford early documentary support to ancient traditions. He, writing about A.D. 435, said:

(a) "Paul, liberated from his first captivity at Rome preached the Gospel to the Britons and others in the West. Our fishermen and publicans and leather workers not only persuaded the Romans and their tributaries to acknowledge the Crucified and His laws, but the Britons also and the Cymry." (D. Civ. Gracae Off., Lib. IX.)

(b) "St. Paul reached to Spain, and brought. salvation to the islands lying in the sea."[7]

(3) **Sophronius, Patriarch of Jerusalem,** A.D. 633–637, "the unwearied champion of the orthodox faith against the monotheistic heresy, not unworthy to be ranked with Athanasius and Cyril among the defenders

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1 Vide also p. 83 for the missionary companionshp of Mansuetus of Britain with St. Clement of Rome.

2 V. p. 90.

3 Later treatise of St. Athanasius, Library of Fathers, p. 149.

4 Smith and Wace's Dict. Christ. Biog. under Theodoret.

5 Vol. iii. p. 326.

6 The Epistle to the Galatians p. 226.

7 Bp. Edwards of St. Asaph's "Land-marks in the History of the Welsh Church," p. 4.

of the truth against successive depravations."[1] Robert Parsons in this "Three Conversions of England" (p. 22) cites him as saying in his sermon on "The Nativity of the Apostles" that St. Paul came to Britain. He also cites

(4) **Venantius Fortunatus,** Bishop of Poitiers, born about A.D. 530, the well-known Christian hymn writer, author of "Vexilla Regis" ('The Royal Banners forward go') first sung in the great procession, when Fortunatus went out to meet the relic of the Holy Cross, which the Emperor Justin II. was sending to the Convent of Poitiers which Fortunatus' great friend, Queen Radegunda, was founding. He speaks of St. Paul "crossing the ocean" and visiting "Britain and the extreme West." It must not be forgotten that this cultivated literary man must have met many of the refugee Britons who had fled to France before the Saxon invader and would have learnt many traditions from them (v. pp. 85, 91 and 92).

(5) A very ancient tradition assigns the foundation of **Bangor Abbey** to St. Paul. Its rule was known as the Rule of Paul. The Abbots claimed to be his successors. Over every gate was his command: "If any will not work, neither shall he eat." Pelagius, A.D. 354–424 (a translation of Morgan), the heretic who convulsed Christendom, was the 20th Abbot. St. Hilary and St. Benedict called it the Mother of all Monasteries. (The monastery proper at Glastonbury was not founded till the days of St. Patrick. The successors of St. Joseph and his companions till then lived at the foot of the Tor separately as Anchorites).[2]

Missionaries.

Just as in the early British days British arms over-ran the Continent, and crossed the Alps before Hannibal did, and sacked Rome under Beli Mawr

1 Smith and Wace., Dic. Christ. Biog., Vol. IV. p. 719.
2 Vide earlier pages, 27 and 48.

(the Great) and Bran his brother (Belinus and Brennus), so British Missionaries from the newly planted Church soon shewed the virility of their Church by invading Europe.[1]

(1) **Beatus,** a noble Briton, whose pre-baptismal name was Suetonius, converted and baptized in Britain (tradition says by St. Barnabas)[2] converted Switzerland. His cell, where he died at a great age, A.D. 96, is still shewn at Vnterseen on Lake Thun.[3] Alford says that Bede wrote of him, but does not say in what book, and that he is commemorated in the Roman Martyrology.

(2) **Mansuetus,** born in Ireland of noble family, converted and baptized in Britain, said to have been a disciple of St. Peter, was sent in company with St. Clement of Rome,[4] a friend and pupil of the Apostles (afterwards the 3rd Bishop of Rome) to preach the Gospel in France. He founded the Church in Loraine, and then penetrated to Illyria in the East of Europe, East of the Adriatic, where he was martyred in A.D. 89 or 110.[5]

According to Alford in his Reg. Fid. Brit. (pp. 28–29) he was consecrated Bishop to the Lotharingians as early as A.D. 49. He also states that he is commemorated in the Gallican Martyrology on September 3rd. Arnold Mirmannus says that he was baptized in the year A.D. 40.

(3) **Marcellus,** a noble Briton, became 3rd Bishop of Tongres and founded the Archbishopric of Treves, the princely Archbishopric which for centuries dominated the Gallican Church. Almost all the early

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1 Those who glibly reject Geoffrey of Monmouth's History have to account for the amazing fact that this glorious Celtic record is written by a man half Norman, half Saxon. The hatred between the Celts, Saxons and Normans was prodigious.

2 St. Barnabas is said to have been a brother of Aristobulus, v. pp. 79–80, and note.

3 Theat. Magn. Brit. Lib. vi., p. 9.

4 See pages 80–81 under Clement.

5 Mersaeus de Sanctis Germaniae, Guilliman Helvet. Hist. Lib. 1, Cap. 15. Hen Pantaleon de Viris illust. Germ. Part 1. L'Apostolat de S. Manouel by L'Abbe Guillaume, p. 33.

Archbishops of Treves were Britons. He lived and died, it is stated, as a martyr in A.D. 166.

(4) **St. Cadval,** a British Missionary, founded A.D. 170 the Church of Tarentum in Italy, and the Cathedral of Taranto is dedicated to him. (MS. Vellum of the Church of Tarentum. Catalogue of Saints in the Vatican A.D. 1641, Moronus de Ecclesia Tarentina.)

Other Signs of Early Vigour.

(1) **Tertullian,** A.D. 155–222, the Early Father, the first great genius after the Apostles among Christian writers, writing in A.D. 192, said :—" The extremities of Spain, the various parts of Gaul, the regions of Britain which have never been penetrated by the Roman Arms " (such as Avalon or Glastonbury, and Cor-Eurgain) " have received the religion of Christ." (Tertullian, Def. Fidei, p. 179.)

(2) **Origen,** another Early Father (A.D. 185–254), who did so much to make Christianity a success, whose praise is in all the Churches, wrote :—

(a) " The divine goodness of Our Lord and Saviour is equally diffused among the Britons, the Africans, and other nations of the world."[1] According to Cressy, the Benedictine, who through the Benedictine Monastery at Glastonbury was steeped in English traditions, Theanus, the first Bishop of London, died A.D. 185, the year in which Origen was born.[2]

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1 Origen. In Psalm CXLIX.

2 Interesting hanging tablets in the vestry of the ancient Church of St. Peter, Cornhill, London (quoted by Archbishop Ussher, in 1639) state that in A.D. 179 Good King Lucius aforesaid founded that church, the first Christian Church in London, which became the archiepiscopal seat of the South. Bishop Godwin (de Præsulibus pp. 169—170) says that Theanus helped by Cyranus, pincerna to King Lucius, built St. Peter's. He gives a list of the Archbishops of London from Theanus (d. 185) to Theonus (the 16th) who fled into Wales in 586 with his brothers of York and Caerleon the years before Augustine came.

Triad 85, 3rd Series claims that Lucius also built the first Church at Llandaff, so Glastonbury (St. Michael's on the Tor), London, and Llandaff, Britains most ancient ecclesiastical centres all commemorate Lucius or Lleiffer Mawr. The Triad is supported by the fact that there are 4 churches near Llandaff dedicated to SS. Medwy, Elfan, Dyfan, and Fagan of Lucian fame. V. pp. 23–28.

(b) Homil IV. in Ezek. Hieron interpr. A.D. 239. "For when did the land of the Britons before the advent of Christ consent to the religion of one God? . . . But now because of the Churches, which occupy the bounds of the world, the whole earth with joy calls to the Lord of Israel." (III. 370 Delarue.)

(c) Homil VI. in Luc. 1, 24, Hieron interpr. "The grace of our Lord and Saviour is ever with those who are cut off from our world in Britain, and with those who are in Mauretania, and with all under the sun who have believed in His Name. See, therefore, the goodness of the Saviour, how it is spread over the whole world." (III. 939 Delarue.)

(3) **Eusebius** writing circa A.D. 315. (See p. 54).

(4) **Mello,** of Britain stated by Petits Bollandistes of Guerin to have been born at Cardiff, was consecrated first Bishop of Rouen in France 256 A.D.[1] He apparently died about Oct. 22nd A.D. 280.

There is a church of St. Mellor near Cardiff.

(5) In the **Diocletian persecution,** A.D. 300, there were martyred in Britain Stephen and Argulius, both bishops of London; Socrates, bishop of York; Amphibalus, bishop of Llandaff; Nicholas, bishop of Penrhyn (Glasgow); Melior, bishop of Carlisle; St. Alban,[2] Julius and Aaron, priests at Caerleon; and over 889 communicants in different grades of society (Martyrology of Nother A.D 894, Haddan and Stubbs, Vol. 1, p. 32, Gildas A.D. 516–570 "De Excidio Brittaniae," Hist. VIII. Section 10, 10). The terrors of this persecution in Britain were recorded by friend and foe. Constantius, of Lyons, who wrote the life of Germanus about A.D. 500, and Venantius Fortunatus,[3] bishop of Poitiers, A.D. 530–609, both of

1 Haddan and Stubbs, Vol. 1., pp. 4 and 33. Capgrave Nov. Leg. Angl. p. 229 et seq. Smith's and Wace's Dictionary of Christ. Biography iii. p. 901.

2 Dr. Wm. Smith, and Wace, say of St. Alban, "It is at least certain that 125 years after the latest date assigned to Alban's martyrdom, 144 years after the earliest, i.e., A.D. 429, Germanus visited his relics in Britain." Dic. Christian Biog. I., p. 69. (Constantius Vit. Herman I., 25). Haddan and Stubbs I., 15.

3 V. pp. 82 and 92.

the friendly Gallican Church, and the Venerable Bede, of the hostile Saxon one (A.D. 673–735) al ke tell the story of St. Alban, Amphibalus, Aaron and Julius.

The persecution is also recorded by Sozomen about A.D. 436, Hist. Eccl. I, 6. (Haddan and Stubbs I., 4), and even earlier by Lactantius (A.D. 260–340) about A.D. 313, De Mort. Persecut, XV., XVI.

(6) Eborius of York, Restitutus of London, and Adelfius of Caerleon, **British Bishops,** as were also Sacerdos, a priest, and Arminius a deacon, were present at the **Church Council of Arles** A.D. 314[1] ; and British Bishops were also present at **Nicæa** A.D. 325,[2] **Sardica** in Illyria A.D. 347. and **Ariminium**, Italy, A.D. 359. Arles was the first Council called by the first Christian Emperor, Constantine, Nicæa was the first Œcumenical Council called by him, and it is interesting to note that hardly ten of the 318 Bishops present were of the Latin-speaking Church. It is interesting to note that the British Bishops, alone of Bishops, in proud independence refused the journey allowance and maintanence offered to them at the Council of Arles.[3]

(7) **Hilary, Bishop of Poitiers** (A.D.) 300–367), the celebrated bishop and theologian, the active and ardent opponent of the Arians and supporter of St.

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1 By a curious slip the writer of the Ancient MS. describes Adelfius as "de civitate Colonia Londinensium," having evidently got the word Londinensium into his head from the line above. It is surmised that he meant to write Legionum, "the City of Legions," being the ancient name of Caerleon Vawe, or Chester. On the other hand, the three ancient archbishoprics were London, York, and Caerleon-on-Usk. (Vide Mansi, Vol. II., pp. 476–7). The Bishoprics of London, York, and Caerleon were not called Archbishoprics, nor indeed were there any Archbishoprics until after the Council of Nicea, A.D. 325.

The Rev. Rice Rees in his "Welsh Saints" says that the names of those 3 Bishops are not recorded in Welsh documents, but he points out that the name Adelfius is practically that of Cadfrawl, a Welsh Bishop. Both mean 'Brother.' Eborius, and Restitutus would be Enfrog, and Rhystyd, names common in Wales later. Haddan and Stubbs Vol. 1, p. 7 point out that York being put as the first province is a special mark of the reign of Constantine.

2 Where they must have met Eusebius, vide page 54 (1).

3 Aug. Opp. IX App. 1095 A ; Haddan and Stubbs I, 7 ; Mansi Concilia II., 466, 467 ; Godwin de Proesutibus 1743 p. 170, etc.

Athanasius, congratulates the Britons on their freedom from heresy in A.D. 358 (vide Ussher de Brit : Eccl : Primord : Cap. VIII.[1] and Haddan and Stubbs I., 9.)

(8) **The Emperor Constantine the Great.** Epist. ad. Eccles : ap : Euseb : Vit. Const : III. XIX. A.D. 325, says that Bishops from the City of the Romans, and Africa, all Italy, Egypt, Spain, Gaul, and Britain . . . . agreed at the Council of Nicæa to the keeping of Easter on one day.

(9) **Victricius, Bishop of Rouen,** another Gallican Bishop, and a friend of St. Martin of Tours (said to be maternal uncle of St. Patrick) says that he came at the request of his fellow Bishops in Britain to compose British controversies in the year A.D. 394 or 395.[2]

(10) **St. Athanasius,** A.D. 353, (a) describes the Churches of Britain as adhering to the faith of the Council of Nicæa (A.D. 325) (vide Ussher de Brit : Eccl : Primord : Cap. VIII.).

(b) Writing about A.D. 350 (Apol : cont : Arian.) claims that British Bishops joined with more than 300 Bishops at the Council of Sardica A.D. 347 in supporting him against Arianism. N.B.—They may not all have been present. Some sent their agreement. Restitutus was present.

(c) Writing A.D. 363 (Synod Epist. of Ch : of Alexandria) the Emperor Jovian says that at the Council of Nicæa A.D. 325, the Bishops of Spain and Britain and Gaul and from the East agreed to condemn Arianism.

(11) Three British Bishops were too poor to travel to the Council of Ariminium A.D. 350 at their own expense.

(12) At the time of the **Pelagian Heresy** there were under Pelagius (b. A.D. 354) in Bangor Abbey

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1 He wrote to " the Bishops of the provinces of Britain."

2 Bp. Edwards of St. Asaph's " Landmarks " p. 8, and Wace and Smiths Dic. Christ. Biog. Vol. IV. p. 1140.

alone no less than 2,100 monks (Vita Pelagii p. 3).[1] And the independence of the Church was equal to its numbers. "The British Church is the sole judge in Britain" is Pelagius' dictum, speaking of ecclesiastical matters.

(13) **St. Chrysostom,** Patriarch of Constantinople, A.D. 347–407, writes :—

(a) Epist. contra Judæos. "The British Isles, which are beyond the sea, and which lie in the ocean, have received the power of the Word. Churches are there founded, and altars erected."

(b) Sermo de utilit: lect. Script. "Though thou shouldest go to the ocean, to the British Isles, THERE THOU SHOULDEST HEAR ALL MEN EVERYWHERE DISCOURSING MATTERS OUT OF THE SCRIPTURES, with another voice indeed, but not another faith : with a different tongue, but the same judgment."

(c) In Epist. ad Cor. XII. Homil 28. "Whenever you come to a Church, even in the Spains, or Persia, or even in the very British Isles, you hear John crying, 'It is not lawful for thee to have thy brother Philip's wife.'"

(d) In Matth. Homil 80. "And the memory of what happened did not fade. But both Persians, and Indians, and Scythians, and Thracians, and Sauromatians, and the race of the Moors, and they who inhabit the British Isles circulate what happened secretly in the house in Judæa concerning the adulterous woman.

(e) Sermon I. in Pentecost "and whenever you come to the Indians, the Moors, the Britons, to the inhabited world, you will find "In the beginning was the Word and virtuous life."

(f) An old Latin Translation, "Before this moreover as often as they fed on human flesh in Britain, now they refresh their souls with fasts.[2]

1 Bede, Bk. 2, c. 2, tells us of the same number of monks at Bangor, and records that no less than 1,200 were destroyed by King Ethelfrid (about A.D. 603).

2 These last 4 quotations are given by Haddan and Stubbs, Vol. 1, pp. 10–11.

(14) **St. Jerome,**

(a) writing A.D. 378—" From India to Britain all nations resound with the death and resurrection of Christ."—Epist. XIII. to Paulinus.

(b) " The Briton, who lives apart from our world, if he go on a Pilgrimage, will leave the western parts and seek Jerusalem,[1] known to him by fame only, and by the Scriptures " (Epistle XLIV and Haddan and Stubbs I., II.)

(c) " Nor is it to be thought one Church of the City of Rome, another of the whole world. Both the Gauls and Britons, and Africa, and Persia, and the East, and India, and all barbarous nations adore one Christ, obey one rule of faith." Epist. CI. ad Evangel. circa A.D. 398.

(d) If Christ has not a Church only, or if he has it only in Sardinia, he is made too poor. And if Satan possess the Britain, the Gauls, the East, the peoples of the Indies, the barbarous nations, and almost the whole world, how have the victories of the Cross been carried to the corner of the world ? "

(e) Epistle ad Paulinum. " But those who say ' The Temple of God the Temple of God,' let them hear the Apostle—' Ye are the Temple of God and the Holy Spirit lives in you.' And from Jerusalem and Britain equally the heavenly home lies open. So the Kingdom of God is within you."

(f) Epistle ad Heliodorum. " Add this that before the resurrection of Christ, God was only known in Judea. . . . Where then were the men of the whole world from India to Britain ? They were counted by the law of fishes and locusts, and as flies and gnats. Now both the voices and writings of all nations hail the resurrection of Christ.

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1 Just as St. David did in the 6th century when the Patriarch of Jerusalem gave him the Sapphire Altar of Glastonbury (see the Author's " Glastonbury : The Mother of Saints "). Jerusalem, not Rome was the cynosure of the British Church.

(g) Epistle 84, ad Oceanum. "The whole world alike has heard from Xenodochium[1] situated in the Port of Rome. In one summer Britain has learnt what Egypt and Parthia had known."

(15) **St. Augustine of Hippo** (A.D. 354) writing A.D. 408:—"How many churches are there not erected in the British Isles which lie in the ocean!" (Opera. Fol., Paris Edition, p. 676).

(16) **Prudentius,** born A.D. 348 "the chief Christian poet of early times,"[2] whose works were a mine of information, writing about A.D. 405, tells us that St. Cyprian, the great African Saint, by his writings "enthuses the Gauls, and imbues the Britains" (Peri Stephanon XIII. 103).

(17) **Palladius.** Bishop of Helenopolis, born about A.D. 367, who was ordained by St. Chrysostom, and wrote his Historia Lauriaca between A.D. 412 and 420, tells of the coming of Persian and British pilgrims to Syria and Jerusalem before 410. He travelled much in Mesopotamia and Syria and the East generally, and wrote of what he saw. (1. Hist. Lauriaca 118).

(18) **Theodoret** (born about A.D. 390),[3] tells of many dwellers in the furthest west, both Spaniards and Britons and Gauls coming to visit St. Simon Stylites at Telanisous near Antioch. (Philoth: XXVI. speaking probably of A.D. 423).

(19) **Sozomen,** the well-known Church historian, born about A.D. 400:

(a) in his Church History (I. 6) tells of British Christians in the Court of Constantius, the father of Constantine the Great, nearly 200 years before he

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1 Founded by Christian Charity. Haddan and Stubbs I., 11.

2 Dr. Wm. Smith's and Professor Wace's Dict. of Chtian. Biog. IV. p. 500.

3 V. p. 81.

wrote.[1] He is described as "habitually trustworthy, a conscientious and serious writer."[2]

(b) Writing circa A.D. 443 (Hist. Eccl. VII. 13. "And in this year (A.D. 387 Maximus (of Britain) collected a huge army of British men, and of the neighbouring Gauls (Galaton) and Kelts, and of nations of this sort, and went into Italy, pleading as an excuse that *he would not endure some innovation concerning the faith of his fathers, and ecclesiastical order*, but really grasping for himself the glory of a tyrant."[3] This is an extremely important passage, as shewing strong British dislike of, and action against some departure in Rome from the ancient Catholic faith and order. Having cited earlier an old Breton Tradition about Cornwall and the Holy Family, it may not be out of place here to give a few salient dates of the connection between Britain and Britanny gathered from Haddan and Stubbs, Vol. 2, pp. 71–74. After raiding Italy a colony of the above British Emperor Maximus' soldiers settled in Armorica, or Britanny in A.D. 387. In 409–512 Roman officers were expelled, and an independent Armorican state set up under a "King of the Britons." In A.D. 450 great immigration of Britains. A.D. 470 Riothanus Rex Britonum helps the Romans against the Goths. From A.D. 493–497 Armoricans were independent allies of Germans and Franks who had failed to conquer them. In A.D. 502 Brittany was practically independent, but under suzerainty of Franks.

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1 Constantine's mother was the Empress Helena, the British Princess, who was almost certainly the daughter of King Coel, who was buried at Glastonbury. King Coel is said to have been one of the two kings who added to the Hides given by Arviragus to St. Joseph, making them the celebrated Twelve Hides. The Fable that Helena was only a concubine is for ever given the lie by coins where she is called Flavia Helena Augusta, as also by almost contemporary writings. She became by marriage a member of the Flavian Gens, and as the wife of Augustus became Augusta. Indeed she is said by Sulpicius Severus to have reigned as Empress with her son.

2 Dr. Wm. Smith's and Professor Wace's Dictionary of Christian Biography iv. p. 723.

3 Haddan and Stubbs Vol. 1, p. 12.

Rulers no longer were Kings, but Earls or Dukes. Again in A.D. 512 a further immigration of Britons took place under King Riwallus or Howel, with a multitude of ships from oversea. **Bishoprics were founded for them by Childebert** at Leon, and perhaps at Dol irrespectively of the Archbishopric of Tours. From A.D. 541–590 there were differences about Easter. In 561–566 further immigrations of Britons in connection with SS. Maclovius, and Maglovius occurred. From 612–632 Cadwallader of Wales took refuge with Duke Solomon, and again in 664–689 with Duke Alan. We must also remember that Gildas the Wise founded his British monastery at Ruys in Brittany in 520 (or 540 ?).[1] These are just a few dates and events. They were one race and one royal house with the same traditions.[2]

(20) **Germanus of Auxerre, and Lupus of Troyes** were of course the celebrated Bishops sent by the Synod of the Gallican Church in A.D. 429 to help the British Church against Pelagianism on the appeal of British Bishops, the Celtic Church constantly appealing to the Celtic Church.

(21) **Venantius Fortunatus**[3] spoke of the love of the Britains for St. Martin of Tours who died about A.D. 397 (Poem X., 8). St. Martin was probably the maternal uncle of St. Patrick the great British Missionary to Ireland.

(22) **St. Patrick** of Ireland, A.D. 395–472, tells us in his " Confessions " that he was born in Britain, the son of Calpurnius, a deacon, and the grandson of Potitus, a priest. He was buried at Glastonbury.

This ancient claim of Glastonbury's is supported by Fiacc's Hymn. This must have been written in the form in which it has come down to us after A.D. 566 for it mentions the desertion of Tara. Fiacc was a contemporary of St. Patrick. Dr. Loof argues that

1 Haddan and Stubbs, Vol. II. p. 74 and v. pp. 40–41.
2 V. pp. 40–41.
3 V. pp. 82 and 85.

the hymn was written later, and with the aid of the Memoir of Muirchu, whose father Cogitosus died in 670.[1] Neither the hymn nor the memoir mention Pope Celestine's Commission. The hymn associates St. Patrick with St. Germanus. The Scholiast (11th century) commenting on Fiacc's Hymn says "Some say that in Rossdale in the region of Maghloca old Patrick's remains used to be, but it is more correct to say (that they were) in Glastonbury of the Gael, a town in the South of England."[2] Professor Stokes[3] quotes thus, "Old Patrick that is in Glæstingaburh (Glastonbury) of the Gael in England, Old Patrick of Ros Dela in Mag Locha, but it is truer that he is in Glastonbury of the Gael in the South of England. For Irishmen used to dwell there in pilgrimage. But his relics are in Old Patrick's tomb in Armagh." This was taken by Professor Stokes from Lebar Brace, p. 94. Thus Glastonbury's claim is much more substantiated than Ireland's claim that the Saint was buried in three places, Armagh, Downpatrick, and Saul.

(23) **Orosius writing about** A.D. 417 (Hist. VII., 40) tells us that Constans the son of Constantine the Briton who usurped the Imperial Throne of Rome in A.D. 407, had been a monk.[4]

(24) **Socrates** writing about A.D. 440 (Hist. Eccl. VII., 12) said "Chryanthus was brought down to the Bishop[5] in A.D. 407 . . . . . having been appointed Vicar of the British Isles."

(25) **Constantius,** of Lyons, the heroic friend of Sidonius Apollinaris, whose courage and enthusiasm in advanced years saved the city of Clermont in Auvergne from Euric the Goth, A.D. 473–492 in his

1 Wace's and Smith's Dict. of Chtian. Biog. Vol. I., p. 592, and Stokes' Ireland and the Celtic Church p. 29.

2 Baring's Gould's "Lives of Welsh Saints," Vol. 2, and Professor Stokes' Tripartite Life Vol. II., p. 247.

3 Tripartite Life, Master of the Rolls Service p. 505.

4 Haddan and Stubbs, Vol. III.

5 Of the Novatians in Constantinople. Haddan and Stubbs, Vol. III.

life of St. Germanus (I. 25) tells how the latter brought relics of all the apostles and many martyrs to place in the tomb of St. Alban.

Conclusion.

The foregoing quotations shew that there was a great Celtic Church here, before the heathen Saxons nearly destroyed her and drove her into the mountains of the west. She was intimately connected with another great Celtic Church, the Gallican, and with the Church at Jerusalem. We know from his letter to St. Gregory that St. Augustine found here the Gallican custom of Mass, and not the Roman. The Gallican Church was Eastern in its origin. Pothinus the first Bishop of Lyons came direct from Asia Minor, along with his successor, the celebrated Irenæus, who as a child heard Polycarp the familiar friend of St. John the Divine, and other disciples of our Lord, as Polycarp stated in his letter to Florinus. And it was to the Churches of Asia, and not to Rome that the Churches of Lyons and Vienne sent a full account of their terrible martyrdom during the Aurelian persecution in A.D. 177. Some of the Eastern marks of the Gallican Church were (1) Veiling of women on receiving the Eucharist, (2) Episcopal blessing preceding the communion of the people, (3) The blessing of a loaf at the end of the liturgy. In the controversy about Easter at the Council of Whitby Abbot Colman urged that the British usage could be traced back to St. John [1] The British Bishops refused to give up their customs at the demand of St. Augustine without the consent of their people. We are the sister and not the daughter of Rome! We may add that the British Church used the old Latin version of the Scriptures, which was African in origin, and dated from the 2nd century. In Britain there was a special British version of this old Latin version, made by

1 V. Bp. Edwards of St. Asaph "Landmarks," p. 10, v. also pp. 56–57, and 71–72.

good British scholars before the 5th century, when the vulgate of St. Jerome began to displace it. Men discussed the Scriptures in their own tongue.[1] The Church was national but progressive, and Catholic. The British Ordinal had special lessons from the British version and special customs of anointing the hands of deacons, and the heads and hands of priests.[2]

Such then, was our Church in those days. Here is a little picture of its vigour. Such, then, is the evidence that it is of apostolic origin, independent of and equal with any branch of the Church Catholic. And here in Glastonbury was its cradle. We can still stand and see a church—alas! ruined on the site of the wattle church built by St. Joseph of Arimathea. From here the Light went forth, from here it soon mingled with kindred Light brought very speedily to our shores. From here in one broad blaze it spread over the British Isles. From here it illumined Ireland Scotland, Switzerland, parts of France, Spain, Italy, and Eastern Europe. Here almost alone in Britain, the Light and the Perpetual Choir have never ceased. An ancient British Triad calls it one of the Three Perpetual Choirs of Britain—Glastonbury, Ambresbury, and Llan Iltud Vawr. Ambresbury fell in the middle of the 6th Century. The Romans probably never fully got sway here; certainly not till they were Christian. The Saxons were converted before they reached here. Glastonbury remained British territory till between 652 and 658.[3] The Danes, the ravagers, never got here till the days of Canute, and he granted another charter, and laid a pall of embroidery and peacocks' feathers on his rival King Edmund's tomb. All down the ages of warring heathendom the place was almost miraculously preserved. No wonder men called it "The Secret of the Lord."[4] No wonder

1 St. Chrysostom Orat. and O. Theos. Christos. V. p. 88.
2 V. p. 57.
3 Haddan and Stubbs, Vol. III. p. 164, Ina handed it over to Rome about 725.
4 V. pp. 19 and 33.

that here, from a ravaged country, for centuries men brought their treasured holy things for protection. No wonder that an oath by "The Old Church," or "Vetusta Ecclesia," was the most sacred oath that men of this province could take.

We will end with William of Malmesbury, Acts of the Kings, Book I, C. 2:—"The Church of which we are speaking—from its antiquity called by the Angles by way of distinction 'Ealde Churche' that is 'The Old Church'—of wattle work at first, savoured somewhat of heavenly sanctity even from its very foundation, and exhaled it over the whole country; claiming superior reverence though the structure was mean. Hence, here arrived whole tribes of the lower orders, thronging every path; here assembled the opulent divested of their pomp; and it became the crowded residence of the religious and the literary. . . . This church, then, is certainly the oldest that I am acquainted with in England, and from this circumstance derives its name. In it are preserved the mortal remains of many saints, some of whom we shall notice in our progress, nor is there any corner of the church destitute of the ashes of the holy. The very floor, inlaid with polished stone, and the sides of the altar, and even the altar itself above and beneath, are laden with the multitude of relics. . . . . The antiquity and multitude of its saints have endued the place with so much sanctity that, at night, scarcely any one presumes to keep vigil there, or during the day to spit upon its floor: he who is conscious of pollution shudders through his whole frame. No one ever brought hawk or horses within the confines of the neighbouring cemetery who did not depart injured either in them or in himself. . . . . It is sufficiently evident that the men of that province had no oath more frequent or more sacred than to swear by The Old Church, fearing the swiftest vengeance on their perjury in

The Tomb, as it is, in the Parish Church.

The Tomb, as it was sunk in the Churchyard.

this respect. . . . . In the meantime it is clear that the repository of so many saints may be deservedly called a heavenly sanctuary on earth. There are numbers of documents, though I abstain from mentioning them[1] for fear of causing weariness, to prove how extremely venerable this place was held by the chief persons of the country, who there more especially chose to await the day of resurrection under the protection of the Mother of God."

1 Alas! that he did not!

After-word.

It may perhaps be permissible to quote the words of that great historian, the late Professor Freeman, on St. Mary's or St. Joseph's Chapel, Glastonbury (the heavy type is mine) :—

"The ancient church of wood or wicker, which legend spoke of as the first temple reared on British soil to the honour of Christ, was preserved as a hallowed relic, even after a great church of stone was built by Dunstan to the east of it. And though not a fragment of either of those buildings still remains, **yet each alike is represented in the peculiar arrangements of that mighty and now fallen minster.** The wooden church of the Briton is represented by the famous Lady Chapel, better known as the chapel of Saint Joseph ; the stone church of the West Saxons is represented by the vast Abbey Church itself. **Nowhere else can we see the work of the conquerors and the works of the conquered thus standing, though but in a figure, side by side. Nowhere else, among all the churches of England, can we find one which can thus trace up its uninterrupted being to days before the Teuton had set foot upon English soil.** The legendary burial place of Arthur, the real burying place of Edgar and the two Edmunds, stands **alone among English ministers as the one link which really does bind us to the ancient Church of the Briton and Roman."** ("The Origin of the English Nation," Macmillan's Magazine, 1860, p. 41).

John W. Taylor, in his "The Coming of the Saints," emphasizes the fact of this preservation of "The Old Church" :—"There is, perhaps, nothing really corresponding to this to be found in Christendom. Every effort seems to have been made to preserve the original church, the first ground of God, the first ground of the Saints in Britain, the rise and foundation of all religion in Britain, the burying place of the Saints, built by the very disciples of our Lord," and quotes Henry II.'s charter, 1185, for re-building it after the fire, as using such words (pp. 193–4). He further takes the tradition that its dimensions roughly coincide with those of the Tabernacle, as some slight hint of its being built by a Jew, and a reason why from the very beginning the little Church was regarded as being sacred, and thus the seed was sown at its birth, that has led to the singular and almost miraculous preservation of its site, and dimensions, and entity. **So here is a witness in stone of the enormous veneration held for this building, such as would be felt towards an apostolic foundation.**

This is further corroborated by a fact already referred to,[1] but worth repeating, **the discovery in 1921 of the foundation of the**

1 V. p. 49.

pillar purposely put up by St. David, who died in A.D. 546, to mark the eastern end of the original Church on to which he had built. This lonely pillar or column stood outside the church. A ancient metal plate fixed on to a pillar of the Abbey Church, and remaining there till the Dissolution, told how St. Joseph and his companions came to Glastonbury 31 years after Our Lord's Passion and built the first church on that spot ; how afterwards St. David, adding a certain chancel to the Old Church, built a pillar to mark the ending of the Old Church, **lest the site or proportions of the Old Church should be forgotten.**

Et ne locus aut quantitas prorsus ecclesiae per tales augmentationes oblivioni traderetur, erigitur haec columpna in linea per duos orientales angulos ejusdam ecclesiae versus meridiem protracta, et praedictum cancellum ab ea abscindente. Et erat ejus longitudo ab illa linea versus occidentem LX pedum, latitudo vero ejus XXVI pedum, distantia centri istius columpnae puncto medio inter praedictos angulos XLVIII pedum.

From this quotation the average person would have expected, and did expect, that St. David's pillar had stood to the South of the Olde Church. But the Dean of Wells (Dr. Armitage Robinson), either from an extraordinary scent for old ruins, an amazing intuition, a superb guess, or an implummable scholarship, suggested that it had stood to the North.[1] Accordingly, following the ancient directions above quoted, Mr. Bligh Bond dug to the North of the Church, and alighted right on the top of the foundations of the column in July 1921. It is interesting to record (it never has so been recorded yet) that the existing masonry had been roughly rebuilt, and in his opinion included some 14th or 15th Century fragments. The stonework went deep down, and Mr. Bond intended to explore to the bottom of it, but he tells me that in his temporary absence the hole which he had dug was most regrettably partially filled up, and he has never yet had an opportunity of making a thorough investigation. There are still to be seen the foundations of this pillar built some 1,400 years ago. **And there they remain, a silent witness to the peculiar and age-long sanctity of this most ancient of all sites of a Christian church.**[2]

And the very existence of a wattle Church for over 1,100 years, before it was burnt in 1184, argues a claim to amazing sanctify. And so did the act of Paulinus, about A.D. 620 (afterwards Archbishop of York), who while living with the monks of Glastonbury, is stated **to have cased it "from top to bottom with timber and lead."**[3]

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1 The key appears to be that the line was imagined as drawn *from* the column (i.e., towards the South) and not to it.

2 They remained when the 1st Edition of this book was written, but unfortunately those in authority have an extraordinary distorted sense of fitness, and an almost morbid craze for covering even walls with grass.

3 Hearne's Antiqu. of Glaston, p. 23, small 1722 Ed.

Appendix.

Account of St. Joseph's Tomb.

The body of St. Joseph, whose burial at the wattle Church of St. Mary was recorded by Maelgwyn of Avalon, writing about A.D. 540[1] lay undisturbed till the year 1345, when Edward III. gave his licence to John Bloom of London to dig for the body if the Abbot and Monks permitted. And just as the discovery of the bones of King Arthur at Glastonbury in 1190 were recorded in far away Essex by the monk Ralph de Coggeshall, so in a far away Lincolnshire monastery in 1367 we find a monk recording that "The bodies of Joseph of Arimathea and his companions were found in Glastonbury." The remains of St. Joseph were put in a silver casket which could be raised at will from a stone sarcophagus, the base of a shrine to which frequent pilgrimage was made. To go "to Joseph ab Aramathee" was to go on pilgrimage to Glastonbury. One of the early printed books was "De Sancto Joseph ab Armathia," printed by Richard Pynson, A.D. 1516. He narrates various miracles alleged to have been performed in the year 1502 before the Shrine, including the healing of Mrs. Lyte of Lytes Carey, a notable of the neighbourhood, and the Vicar of Wells. This shrine of St. Joseph was at the East end of the Crypt under St. Mary's Chapel, and caused the whole chapel constantly to be called St. Joseph's Chapel. Apparently a Norman under-ground Chapel was converted into his shrine. Can this have been the site before the fire of 1184 of the wonderful under-ground chapel which William of Malmesbury (cap. XL.) tells us that King Ina caused to be built (about A.D. 700) "below the Greater Church," a chapel laden with silver and gold? The chapel was originally approached by a stair-case past the ancient Norman well of St. Joseph, close to where he was at first buried. Later, in the 15th century, a piece of great vandalism was carried out. The crypt to the West of it was dug out, disturbing saintly dead, and raising the floor of the whole chapel. Thus the increasing flood of pilgrims were able to approach that way also. The shrine stood in front of a pillar in the middle of this sanctuary of the crypt. And overhead all round this spot, and nowhere else, can be seen the holes in the vaulting where were fastened the chains, from which lights descended. There is also still to be seen the pedestal on which stood a figure of St. Joseph to the North of the shrine. This stone altar tomb, the base of the shrine, like the Holy Thorn, survived the Reformation. Holinshed

1 V. pp. 11 n. and 59–60.

in his Chronicle A.D. 1577 speaks of St. Joseph's sepulchre as being still in Glastonbury (Vol. I., p. 40, 1807 Ed.) and the learned John Ray in his Itinerary records that on June 22nd, 1662 "we saw Joseph of Arimathea's tomb and chapel at the end of the Church. As we have seen, the Holy Thorn was cut down in the Great Rebellion. The aftermath of the same period saw the Altar tomb of St. Joseph leave its Shrine. During the Commonwealth a Nonconformist Divine was put in as Incumbent of the Parish Church.[1] This was hated by good Church people. He brought with him some followers. A whole generation were brought up in theology never heard before in the Church of England. There were two antagonistic camps. In 1662 this interloper was turned out and a Churchman instituted. A secession took place and the present Congregational Chapel, then called Independent, at the top of the High Street was founded. The air was electric.

It was that very same year, in which by God's providence John Ray came to Glastonbury and saw the tomb in the ruined chapel. Later in that year, tradition says, that from fear of Puritanical fanaticism, like that which destroyed the Holy Thorn, silently, hastily, at night, the altar tomb was removed from the ruined shrine in St. Mary's Chapel at the Abbey, and placed in the Churchyard of the Parish Church for protection outside the East End of St. Mary's Chapel in that Church. And there it remained till the autumn of 1928, when loving hands brought it reverently into the Church, and placed it in the ancient St. Katherine's Chapel, the North Transept. The tomb was generally known as the John Allen tomb. The Rev. Thomas Warner in his well-known history of Glastonbury, ascribes it to Thomas Allen. It may have been so called to protect it. Anyway it bears the initials of Joseph of Arimathea on it—J.A., with a caduceus between them. There could be no badge more suitable for the Messenger of Christ to this country than the caduceus, the badge of Mercury, the Messenger of the Gods. It is an official badge which would not be put on a private person's tomb. And to this day the Patriarchs of the Eastern Church carry a caduceus instead of a crozier being carried before them. When the stone top was taken off the tomb on its removal, the following was evident. **It was a moved tomb and a tomb that had been moved in haste, as the tradition had said. For wherever metal clamps had held the stones together, they were missing, and the stones were badly broken there.** Moreover, there

1 I owe the knowledge of John Ray's visit, and Itinerary, to Mr. James Webb, of Redcliffe Buildings, Bristol, who caused to be put into my hands a little book called "St. Joseph's Chapel, Glastonbury Abbey," written by William Mellor, an Antiquary of Derby, in 1873, pleading for its restoration. William Mellor came here and talked to high and low, and recorded the traditions which he heard.

is a plinth inside to receive the silver ark with the Saint's remains. A glass top was put on the tomb that all generations might see what was found. It is a deeply carved and dignified tomb, and its appeal is great after 266 years in the rain and frost. Some still cling to the belief that it is John or Thomas Allen's tomb. Most of us think that we have here an altar tomb which sheltered for a time the remains of him, who gave up his own tomb for Christ, and found a tomb in far-off Britain, and brought that country to the feet of Christ—the very shrine before which the pilgrims knelt.

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